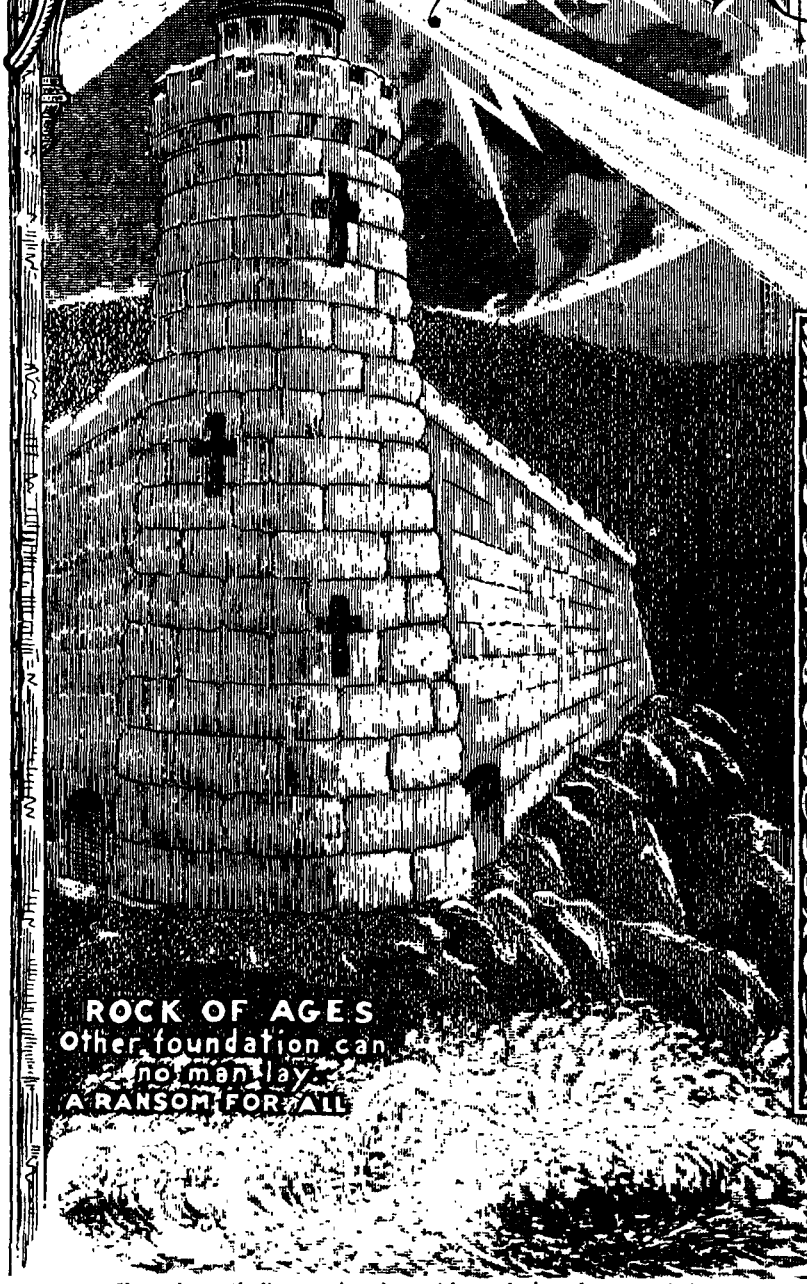
THE Watchtower

1916

THE WATCH TOWER

And Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh and also the Night" Isaiah 21:11

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God. . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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We thank our readers for interesting clippings sent in from time to time during the past year—especially for those which gave the date and name of paper from which they were clipped.

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The dear friends who are reporting on the EUREKA DRAMA are sending in excellent reports. The public are very appreciative of the DRAMA and many cards are being handed in. We regret, however, that we hear from only a small proportion of the DRAMAS that are in your hands. We hope that none of you are allowing this talent in your possession to lie idle. The winter season is a very favorable time, especially in country districts; and school boards will, doubtless, be very glad to co-operate by furnishing schoolhouses. Court-houses are also desirable. In many places where the law does not permit the showing of the moving pictures on Sundays, Picture Theatres are obtainable for the FREE DRAMA at practically the cost of light and janitorage.

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The WATCH TOWER and Herald of Christ's Presence

VOL. XXXVII BROOKLYN, N. Y., JANUARY 1, 1916 No. 1

VIEWS FROM THE WATCH TOWER

Naturally enough, one influence of the great European war is to turn the minds of some toward religion and the consideration of a future life. The fact that sons, brothers and husbands are in danger or wounded or dead or prisoners in a foreign land—all of them beyond human protection—naturally turns the minds of many toward the Almighty Creator. Hence reports from the warring nations indicate an increase of religious sentiment—larger church attendance, more people praying, etc.

To the extent that such religious activities are inspired merely by fear and helplessness, they of course amount to very little, for the public, mistaught, know not that there is no access to the divine ear, no authority for prayer, no ground for claiming protection for loved ones, except through the great Advocate whom God has appointed. Neither do they understand that he is not the world's advocate, but merely the church's; and that no one is a member of the church who has not, through knowledge of the Lord, through repentance, made a full consecration of himself to do the Lord's will. Hence, those not Scripturally informed—and they include the vast majority of all denominations of Christians—cry aloud to the Lord in their troubles; but in the absence of trouble or danger are worshipers at the shrines of pleasure, of wealth, of selfishness, of lust, or of appetite.

We cannot hope that this class will receive any permanent benefit at the present time—any more than would the heathen. It will be a little later on in this great trouble, in the revolution and anarchy which the Lord indicates will follow each other, that they will begin really to wake up and to realize that unless those days be shortened, no flesh would survive. (Matthew 24:22) Then they will begin to seek the Lord, not merely in a form of godliness, but with truly broken hearts.

JEHOVAH CHASTENING THE WORLD

The Lord's provision will then opportunely come to them. The Redeemer, through whose blood of the New Covenant there is to be a full atonement made, will then take to himself his great power and reign as the Mediator of that New Covenant; and the glorious Millennium will be fully established. Under its beneficent arrangement the darkness of the present civilization and the gross darkness of the heathen will disappear before the rising Sun of Righteousness with healing in his beams.

Then the Lord, who is now speaking to them in his anger, chastening in his sore displeasure, and revealing himself in the flaming fire of the near future, will be ready to speak to their chastened hearts words of comfort, of mercy, which because of ignorance and superstition and misconception they are not able and willing to receive now. The Lord will turn unto his people the pure message, that they may all call upon the name of the Lord to serve him with one consent. (Zephaniah 3:9) Thus "the light of the knowledge of the glory of God will fill the whole earth"—ocean deep! (Habakkuk 2:14) As a result of the heart-breaking experiences, followed by the greater knowledge, all knees will be bowing and all tongues will be confessing to the glory of God And those refusing to come into harmony with that supreme and glorious Reign of Righteousness, we are told, will be sure to be destroyed from amongst the people.—Acts 3:23.

There is, however, another class of religious people, who undoubtedly are being influenced much more deeply, intelligently and profitably—true Christians, who in the past have been lulled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more awake and inquiring what these things mean—things so different from what they have been taught, and what they had expected. Already they are asking, "Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?" They are inquiring, "Has there not been some mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ—Christendom?" They are awakening to the fact that we have long been under a great delusion—that these kingdoms are merely kingdoms of this world; that the prince of this world is still the ruler; that Messiah, the Prince of Light, is only now, and through this great tribulation, taking to himself his great power to begin his reign of righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material—human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-structure of the gold, silver and precious stones of divine promises. The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by fire."—1 Corinthians 3:15.

JEHOVAH'S ACT—HIS STRANGE ACT

Note the difference between this class and the one first mentioned, who have never been consecrated to the Lord, but who are merely nominal Christians, children of error and typical "tares." The burning of their false faith will leave them nothing; for they never were properly on "the Rock Christ Jesus." It will reduce them merely to the level of the world, of which they have always been a part; but, misled by wrong teachings, they thought themselves Christians. And by many they were mistaken for Christians, even as tares may be mistaken for true wheat.

It is this extraordinary effect of this day of wrath upon the world in general, and especially upon professed Christians, which the Lord evidently refers to through the Prophet Isaiah: "The Lord . . . shall be wroth, . . . that he may do his work, his strange work, and bring to pass his act, his strange act." (Isaiah 28:21) It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religions systems of the present time go down and the world heading straight for chaos.

The cry of the people at that time will much resemble the cry of the apostles, when on the Lake of Galilee the great storm arose. Then came to Jesus to the hinder part of the boat, apparently asleep, crying, "Master, Master carest thou not that we perish?" Immediately, when they have learned their dependence upon the Lord—which many do not now very fully appreciate—immediately when they cry to the Lord from the depth of their hearts is astonishment and fear, he will be ready to answer them graciously and to deliver them.

Man's extremity will be God's opportunity! As Jesus arose, he rebuked the winds and the waves; and immediately there was a great calm on the Lake of Galilee. So in the midst of the awful trouble and human perplexity—"men's hearts

failing them for fear, and for looking after the things coming"—Messiah's kingdom, "the desire of all nations," will take control of the situation; and immediately the storm of human passion and anarchy will cease. Then men will "beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."—Isaiah 2:4; Micah 4:3.

GLORIOUS OPPORTUNITIES AT HAND

Manifest now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the truth. Now, as never before, they will need the Lord's saints to point them in the right direction—to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them. Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal systems, they will be as sheep without a shepherd.

To those who have the knowledge of God, of his Word, of his plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit into life eternal."—John 4:36.

It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916.

SMITING OF JORDAN BY ELIJAH

We have already called attention, in STUDIES IN THE SCRIPTURES, Vol. II., to the fact that Elijah, the Prophet, typified The Christ—Jesus the Head and the church nis body—in their fleshly experiences; and that the taking up of Elijah into heaven, typically represents the final passing of the church from the earthly conditions to the heavenly. We have seen, too, that when Elijah's time for translation came, he was sent from Gilgal to Bethel, from Bethel to Jericho and from Jericho to Jordan; and that these different points were measurably disappointing; yet that Elijah and Elisha were not discouraged, but went on—Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. As Elijah went on, not knowing any further place, so the true church is going on without any definite time-point before it.

Soon the chariot of fire will separate the Elijah class from the Elisha class. The fiery chariot seems to mean severe trials or persecutions. A little later, the Elijah class will be taken up in the whirlwind. Elsewhere in the Bible a whirlwind is apparently used to symbolize the great time of anarchy. The lesson possibly is that the Lord's faithful of the Elijah class will be amongst the first in civilized lands to suffer some kind of violence through lawlessness and anarchy.

We know not how soon this culmination may come, nor need we be concerned, since it is our Lord who is at the helm, and since we are expecting that he will require each one to be "faithful unto death." The thing which especially concerns us now in another part of the type: when Elijah and Elisha reached the bank of Jordan, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean? What experiences are typified thereby? Apparently it refers to something in the immediate future—something which seemingly should be beginning at once.

We may not be too sure of what is meant by this feature of the type. We are to remember, on the contrary, that Bible prophecies are rarely understood much in advance of their fulfilment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later—as our Lord's death and resurrection. After his resurrection, he explained to his disciples many of the things; and we read that "then he opened their understanding, that they might understand the Scriptures." (Luke 24:45) It may be so here. We may witness the fulfilment of this feature, and not discern its application until completed.

Our conjecture respecting the meaning of this picture is this: Elijah's mantle represented divine power operating through him; and similarly God's power operating through his elect now. In Bible symbology, water stands for truth and also for people; and we see no reason to object to its standing for both of these in this picture—a division of the people through the proper and right dividing of the truth. Jordan also signifies trial, test or judgment. Taking these three things in combination, we have a forceful figure. If the interpretation proves to be a correct one, it will mean something like this: that God somehow will exercise through his enlightened people a power which will have an effect of causing a division amongst the people in respect to the truth, and which will be a test upon them in this dividing.

Not knowing what will be the opportunities, nor what the method of exercising those opportunities, we must wait for the Lord and the leadings of his providences. But meantime, surely it is for the Elijah class to be thoroughly alert and actively interested, ready, watching, waiting for the Master's guidance!

With these things before us, we urge all the Lord's consecrated people who have a knowledge of these things to "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:13) We urge them not to become entangled in worldly matters, but to keep themselves in the love of God and in the service of God, the truth, the brethren.

We remember that after our Lord's crucifixion, many of his disciples were inclined to go back into the fishing business—a very natural course. We remember how the Lord gave them evidences, however, that his blessings could be with them, and that all success depended upon him; and that without him they could do nothing. This lesson was deeply impressed upon those who first started in the fishing business. They toiled all night, but caught nothing, and in the morning saw Jesus on the shore with fish already cooked. Apparently they never forgot that lesson.—John 21:1-10.

Deeply interested in all of the Lord's dear brethren, we have felt a sort of solicitude for them as we have noticed how some who have been zealous for the colporteur work under much less favorable conditions than the present and the future are going into worldly business. We have probably one hundred less colporteurs today than we had a year ago, although the financial conditions everywhere show that rather we should have twice as many colporteurs today. It is not for us to complain—and we are not complaining. We are merely calling attention in this general way, rather than in a private or personal way, to the fact that the love of some must be growing cool, and that they may thus endanger their gaining "a full reward."

We do not know what power the Lord may put into our hands for causing a great division of the people in respect to the truth. It may be a financial power, that was represented by Elijah's mantle in this case, or it may be something else. We are waiting to see. Meanwhile we are endeavoring to keep all the branches in all lines of the work well in hand, so as to be ready to smite when the opportune moment shall come. We trust that this is the spirit of all the Lord's dear people who are awaiting the kingdom—a spirit of alertness, a spirit of zeal, and of energy, and of a sound mind—counting the things of this present time as "not worthy to be compared with the glory that shall be revealed in us."—Acts 20:24; Philippians 3:8; Romans 8:18.

One of our arrangements for the near future is to set aside some of the pilgrim brethren who have special ability for addressing the public, that they may give their time constantly in this direction, or to whatever extent the Lord may open the way—going from place to place in longer journeys to serve those classes which will indicate to THE WATCH TOWER Office their ability and decide to have public meetings in some of the best auditoriums in each case. This will not interfere with other classes and their being served by other brethren—some of those brethren who have no special talent for public speaking, but who have exceptional ability for semi-public meetings and for parlor meetings, where they would be addressing chiefly the Household of Faith, versed in present truth.

We remind all who have opportunity, or who can make opportunity for engaging in the colporteur work, that there are millions of homes still not supplied with the STUDIES IN THE SCRIPTURES and many more millions which have not been blessed with the CREATION SCENARIO and the DAILY HEAVENLY MANNA. Here are fields of usefulness which must be gone over surely before we may hope to be taken in the whirlwind. Let us be alive to our privileges, our opportunities, that there may be no faint-heartedness, but a zeal for God and his message and for the brethren who need our help—yea, and for some who have a hearing ear and some who have been coming rapidly into the truth within the last few months. With these things in mind, we have selected as our year's text for 1916 the following:

"STRONG IN FAITH"—Romans 4:20

We have provided these in a cheap form that all who desire may have them. We can send two of the cards for five cents, postpaid, or any larger number at a proportionate rate.

We own to a trepidation when writing on this subject. Our friends on both sides of the conflict, naturally enough, feel touchy. We have had three letters from Germans, claiming that we are prejudiced and do not give them justice. We have had four letters from our British friends, making similar complaint. We believe, however, that the majority of our friends on both sides do understand us; and we assume that the seven letters came from persons comparatively new in the truth. Those familiar with our position need not to be told that we have no sympathy whatever with the German invasion of Belgian territory, even though they claim that Belgium was under-handedly associated with the Allies. We have no sympathy with acts of violence and murder in Belgium or elsewhere. We have no sympathy with the destruction of non-combatants and commercial vessels by submarines, even though the vessels did carry munitions of war. We have no sympathy with the dropping of bombs from the sky, either in London or Paris or in German and Austrian cities. We have no sympathy with the war at all.

However, on the other hand, regarding the nations as not Christian, we are not surprised that they should be engaged in an immoral warfare. We are not surprised that under stress of apparent necessity for victory, all the nations engaged in this war are trampling upon the laws of nations, to which they all agreed. We can no more excuse the British, French, Russians and Italians for such violations of the rights of others than we can excuse the Germans, Austrians, Hungarians, Bulgars and Turks. We see wrong perpetrated in every direction; divine laws entirely set aside by these so-called Christian nations—Christendom.

Surely it is not in vain that the Scriptures say, "If thine enemy hunger, feed him"! (Romans 12:20) And when professed British Christians break and violate the Master's instructions, and try to starve the professed German Christians, we are not surprised that the latter retaliate in every way that they can—whether by Zeppelin raids or submarine raids or otherwise. These nations, from our viewpoint being unchristian nations, could have no higher motto than is expressed in the sentiment, "Necessity knows no law." The Germans decided that if the British starved their wives and babies and aged non-combatants, they would be right to retaliate by destroying everything British that they could reach, including non-combatant passengers on steamers.

We see that it would have been wiser for the British to have kept the law of nations, and to have held to the instruction of Jesus; and yet, realizing that we are still under the dominion of the prince of this world, Satan, and that he, as the god of this world, is still working in the hearts of the children of disobedience, nothing that they could do would much surprise us. Do we not know from the Scriptures that the heart of man is exceedingly sinful; that his anger, malice, hatred, envy, strife, bitterness, are works of the flesh and of the devil; and that these are being manifest on every hand, notwithstanding the number of churches, preachers, etc.?

St. Peter wrote of the followers of Jesus—the consecrated church: "Ye are a royal priesthood, a holy nation, a peculiar people [a people for a purpose, Diaglott], that ye should show forth the praises of him who has called you out of the darkness into his marvelous light." (1 Peter 2:9) This new nation—God's nation—is in the world, but not of it. Its members cannot be loyal to the prince of this world, and to the Prince of Glory, both. They must choose between the two. This will make them "peculiar" in the eyes of the majority of people, who do not understand the matter, but who believe the kingdoms of this world to be kingdoms of Christ—even though they be perplexed as to why one kingdom of Christ should seek to blow the other off the land and off the sea.

All of the nations realize that they are impoverishing themselves of their best blood and virility and of their wealth—placing the grievous burden of debt upon generations yet unborn—unless their debts should be repudiated, which would mean revolution and anarchy, such as the Bible seems to foretell. No wonder there is a movement for peace in all these countries. It is a sad spectacle. How strange it must appear to them as well as to ourselves! The greatest nations are bleeding to death, severely wounded. More than twenty millions of men are now under arms and expense and are non-producers, besides the terrible loss already sustained through the wounds and death of nine millions.

But will the nations be wise enough now to turn from war? Their admirable courage and their inestimable pride seem to answer, Nay! And this seems to be in full accord with Bible prophecy. As we have pointed out for twenty-five years past, the war is to continue until more and more will be involved, and all the participants be weakened and made ready for the great earthquake of social revolution and the fire of anarchy which will follow that with horrible desolation. Verily, the Scriptures correctly declare, "Pride goeth before destruction, and a haughty spirit before a fall." (Proverbs 16:18) From history we may judge that the world aforetime was no less viciously intentioned, but that God's providence interfered, as though he said, "Thus far shalt thou come, but no further." (Job 38:11) Now, however, we have apparently reached the time when the Lord is saying, "Let loose the winds of strife!" These winds are blowing more and more, and eventually are to become a great whirlwind of trouble, as pictured in the Scriptures.

The possibilities of conflict are extending over to Persia, and thence down toward India. While all the nations will be glad to have peace, each is afraid to show a white feather for fear of the loss of prestige. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of this world and under the prince of this world, who now "worketh in the hearts of the children of disobedience" to anger, wrath, hatred, envy, strife, bitterness. The primary element of the Lord's Spirit is humility: "Humble yourselves under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) This spirit the world does not recognize as its standard; and hence we do not see the Spirit of Christ, explained by the Apostle—"meekness, gentleness, patience, long suffering, brotherly-kindness, love."—Galatians 5:22, 23.

Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and his Christ, and are to prove loyal to these in the midst of a crooked and perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. We love them all; we wish for them all great blessings. We have a message of hope for all who have ears to hear that eventually their extremity will be God's opportunity; and that Messiah's Kingdom will roll away the curse, and instead roll on to mankind the blessings of the kingdom of God's dear Son.

Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these matters with those who would not be able to understand and appreciate our position. Otherwise, we would be doing what the Master admonished us not to do, when he said, "Cast not your pearls before swine; lest they trample them under foot and turn again and rend you." (Matthew 7:6) Our worldly neighbors have not the viewpoint that we possess, and cannot understand our arguments or reasons. In due time they will understand. Now the Lord's consecrated people should be unobtrusive, not strife-breeders, not partisans, not bigoted, but wonderfully sympathetic toward all, realizing the true situation, as others are not able to do.

As the facts gradually leak out, it is noticeable that none of the nations at war possess all the virtues and none of them possess all the vices. As between the opposing forces in this great war, the dishonors are probably not unequally matched. While everybody noted the great injustice done to the Belgians in the German invasion, the very ones who were loudest in rebuking that injustice have been guilty of a similar invasion of a weak state—the invasion of Greece by the British and French, who crossed her territory to assist the Servians. And whatever may have been the atrocities of the Turks against the Armenians, whom the Turks claim were arming and entrenching against them, nothing could have exceeded the bestial ferocity of the Russians against the Jews, who, so far as we know, were seeking to be neutral.

While people of all nations are suffering directly or indirectly from the present great war, the poor Jew seems to get the worst of it everywhere. He is to be found in all the different armies—sometimes as a volunteer, sometimes as a conscript. It appears that in Galicia, where the Jews are very numerous and where they are very thoroughly hated by the Russians and Cossacks, they have suffered tremendously—and are still suffering. The fortunes of war swept them from one side and then from the other—back and forth. Surely these poor people, of all the people of earth, will soon begin to pray, "Thy kingdom come; Thy will be done on earth as in heaven"!

We give below an extract from the *Maccabaean*, a Jewish

journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region—a glimpse which should horrify the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (Haggai 2:7) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina:

"'Day before yesterday, early in the morning, the Cossacks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay hands upon. But we didn't drain the full measure of evil until they returned beaten and in retreat. It was then that they overran us in hordes, drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their houses protected against looting. They were speared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the house to gratify their bestial lusts. To me they came as they did to the others—I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. They bound me with ropes and threw me under a bench, so that I might witness my shame without power of interfering; that I might be poisoned and not die; that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a snowstorm into the wide world.'"

"Multiply this experience with ten thousand, and scatter these ten thousand instances of Cossack rule over the whole of Galicia and Bukowina, and you will have a picture—a very imperfect one—of what these two provinces, and particularly its Jewish population, had to suffer under the sway of the Russian invasion.

"In Jablowitza, Bukowina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. He was crucified by the soldiers, and a guard posted below the crucifix until he expired. In Fuczka several Jews were hanged, one because he wanted to save his wife from violation. In Storozynetz, south of Czernowitz, Isaak Fellermayer, a Jew, was dragged out of bed in the dead of night, by four soldiers, who, without stating any reasons attempted to hang him. The rope broke and the soldiers cut his throat, gouged out his eyes, and threw the naked corpse into the snow.

"The Russians in Galicia reintroduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy. To be sure, these human beings were Jews. Not prisoners, mind you, but noncombatants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnamable, the indescribable portent took place. The Russians huddled together one thousand five hundred Jewish families—octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all and drove them as a human cover against the Austrian battlefront, marching right in the track of their victims. There are no words in any language emphatic enough to characterize such an exploit.

"Try and depict, if you can, the situation—strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms, all the capable having been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews, incapable of bearing arms, had been tortured for months by all the miseries of war; they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property; they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen—forward! pashol! They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the knout, their loins are pierced with Cossack lances and their skulls battered by the butts of Cossack carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery; they must keep on firing ceasingly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse."

1915—FOREIGN BRANCH REPORTS—1915

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

It is our pleasure and privilege to send you another Annual Report of the British harvest work. We are very thankful for the continued opportunities of service during a time of uncertainty and of the world's strife. The accompanying figures show that the war has not shut the work down, though it has interfered with its progress. On a broad summary it may be said that our output of books and tracts for the year is about two-thirds of that of last year, and not much less than that of the year 1913. During the current year we have circulated in Britain 90,700 of the STUDIES OF THE SCRIPTURES, and 64,300 books and booklets (SCENARIOS, MANNAS, and the pamphlets TABERNACLE SHADOWS, HELL, etc.) The free distribution of volunteer matter, free SCENARIOS and BIBLE STUDENTS MONTHLY amounts to nearly eleven million copies.

COLPORTEUR WORK STIMULATED BY DRAMA

The colporteur work has been greatly aided by the PHOTO-DRAMA. Indeed had it not been for the DRAMA the output of books would, to all appearances, have been very much less. The regular colporteur work lost some of its most successful workers soon after the outbreak of the war, when the first pinch of money was felt. We cannot but feel sorry for this, for the country recovered from its panic when the demand for war material began to be felt, and since then there has been plenty of money in circulation, and the people are perishing for need of the truth. We still think there is plenty of room for good colporteurs, and it is still true that ground already gone over can again be canvassed to advantage.

The volunteer work has gone on well. Of the various issues provided for this privilege of service, the friends have distributed about seven and a half million copies. There is, however, a drop in the number of B. S. M.; for the class-extension work was almost discontinued after the war began and after the advent of the DRAMA. There are some indications of the work reviving.

There have been 207 exhibitions of the PHOTO-DRAMA, and the recorded attendance is 593,659, and there have been signed cards handed in at the finales to the encouraging number of 26,860.

The number of Associated Bible Classes has greatly increased during the year and appreciation of the truth is being maintained in them. The younger brethren show keen interest in the glorious hope and are making advancement in knowledge and piety, whilst those more advanced are remaining steadfast in the faith and are rejoicing continually. All the classes are receiving pilgrim visits as regularly as the circumstances permit.

Many newspapers continue to publish the sermons, and the message continues to do good work, as is seen by many evidences.

The office work continues brisk, as the above figures will show. The letters in and out for the year total 53,995. There are prospects of work for some time to come before us, and we continue to serve and wait and pray, "Thy kingdom come."

Ever praying the Lord's blessing for yourself, we are, dear brother,

Your servants in the Lord,

MANAGERS OF BRITISH BRANCH.

BRITISH BRANCH ACTIVITIES FOR 1915 SUMMARIZED

Volumes of SCRIPTURE STUDIES	98,410
MANNAS, SCENARIOS etc.	64,305
Free literature, B. S. M., etc.	10,784,871
Letters received and sent out	53,995

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

It is with gladness that we can again report a year of progress; in fact, it is the best year yet, and much better than could have been expected in many ways. The circumstances of the year have, of course, been exceptional all over the world; but besides the dislocation of trade and unusual conditions through the war, there was the severe drought to contend with.

Thousands of cattle and sheep were lost, or sold to be slaughtered and put in the refrigerators; thus the price of meat was kept up. Expensive horses were simply given away to save them from starvation. Foodstuffs for cattle brought enormous prices, and of course provisions went to great prices; for instance, butter reached 60 cents a pound. There was lack of employment, and hard times seemed upon us. The war, however, has kept certain trades busy, such as clothing, munitions, etc. At the same time the war has taken many men out of the country; their wives and dependents being provided for, so much distress has been averted. Counteracting the scarcity of money and uncertainty of things, the colporteurs have found that these strenuous times (this terrible war and universal trouble which so clearly mark the ending of the "present evil world" and the inauguration of "the world to come wherein dwelleth righteousness") have made people begin to consider and inquire as to the divine purpose. Had not some of our best colporteurs been taken from their work to help the PHOTO-DRAMA OF CREATION for a time, many more volumes would have been placed.

ALWAYS OPPORTUNITIES IF WE WATCH

We still have a noble band of colporteurs, and the work goes well, even over ground which had been covered several times before. While some have seemed to slacken in their zeal, as though they had made up their minds that the work ought to stop now, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. No doubt the Lord can and will stop the work in his own due time; but even if the general harvest work should stop, it would seem that the Lord will never leave his people with nothing to do. Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to "turn the pure language [message] to the people," whoever may be here to do it.—Zephaniah 3:9.

"So on we go not knowing,
We would not if we might;
We'd rather walk in the dark with God,
Than go alone in the light."

PHOTO-DRAMA: In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 63 exhibitions with attendance of about 50,100. In Fiji, 25 with an attendance of 6,800.

These figures may seem small to you as compared with the U. S. A. and England, but our conditions are so different. Our territory is larger than the U. S. A., and yet the population of Australia is only about five millions, a little more than the population of Greater New York.

The one DRAMA operating in Australia has traveled some 5,000 miles to visit from Queensland to West Australia. Good work has been done, and while it is surprising how many can see it without seeming lasting good, yet there are some in every state now rejoicing in the truth and giving evidences of thorough consecration as a result of this work.

The friends everywhere have contributed to this feature of the work generously, and what is included in the statement does not take into account several hundred pounds which have been spent in this connection by the classes. The Perth Class ultimately paid all the expenses of producing the DRAMA for West Australia; the Adelaide friends did the same for South Australia, and New Zealand practically did the same for that country. The other classes did remarkably well according to ability.

PATIENTLY WAITING FOR THE LORD

Notwithstanding all the extra expenses of the DRAMA, the contributions to the general Tract Fund and Good Hopes have been maintained; thus you will be pleased to see how much in earnest the Australasian brethren are.

There has been considerable growth in grace as well as in numbers. While possibly one or two here and there may seem to have slackened in interest, because they expected to have been with the Lord by this time, it is beautiful to see in others the opposite effect, the mellowing character, the submission to and patient waiting for the Lord, willing to serve him either here or there, this or the other side of the veil, simply biding his time.

There has been more than usual response to the general distribution of the papers, throughout the year, but if as you intimate, we are to make this branch self-supporting in future, we may have to curtail our expense in this direction. However, it is good to realize that the Lord is overruling the work, and is able to provide what is necessary to the accomplishment of his will, and we desire to do no more than pleases him.

We desire a continuation of your prayers and the prayers of all the Lord's people, that we may have wisdom and divine guidance as we seek to continue the work to the Lord's glory and to the assistance of the body waiting for the deliverance.—Romans 8:23.

With Christian love to yourself and all coworkers,
Yours in the Service of Christ,
AUSTRALASIAN BRANCH.

P. S.—WATCH TOWER subscribers number 1,150. B. S. M. subscribers number 1,350.

Many of the latter subscribe for hundreds and some for thousands of copies monthly.

PHOTO-DRAMA is now having a splendid run at Sydney.

SUMMARY OF AUSTRALASIAN WORK

STUDIES IN THE SCRIPTURES (cloth)	37,419
" " " (paper)	3,026
Booklets	3,517
Total	43,962
PEOPLE'S PULPIT (B. S. M.), free	1,192,930
WATCH TOWER	6,411
Total	1,199,341
Letters received	4,388
Letters sent out	5,315

EXPENDITURES

Deficiency to Brooklyn to October, 1914	£1482:11: 2
Cost of Free Literature	337: 2:11
Postage on same	39:12: 9
Freight, postage, etc.	70:18: 1
General Expense: Gas, Rent, etc.	43:15: 0
Pilgrim and extension work	92: 9: 4
PHOTO-DRAMA Operations	876: 3: 7
	£2942:12:10

RECEIPTS

Donations received:	
Tract Fund	£560: 3: 2
Special for PHOTO-DRAMA	422:15: 5
Deficit due to Brooklyn	1959:14: 3
	£2942:12:10

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:—

As the season for our yearly balancing of accounts has come round again, and we—contrary to earlier expectations of many in our ranks—still are human beings, and still, while in this "weak" condition, have the blessed privilege to partake in the service of the truth and in the wonderful joys and sufferings connected with that service, I have herewith the great pleasure of sending you some statements from the work accomplished through the Society's Swedish branch during the last year.

Looking around us in this part today, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear heavenly Father has been toward his people in this country, amongst whom we have the greatly appreciated privilege to serve as a representative of yourself—his chosen and faithful servant.

The fact is, that in spite of the many hindrances and difficulties (financially and otherwise) directly and indirectly caused by the present European war, the Lord has held the "doors" of opportunity wide open for us during the whole year, and never in the past did so many of the Swedish people in one year have the true explanation of God's Word set before their minds. We have also in this year witnessed very encouraging proofs that this labor has not been done "in vain." A good number of the Lord's people in "Babylon," as well as some out of it all over the country, have got their eyes of understanding opened to see the wonderful plan of God. Nearly a hundred of these have already symbolized their full consecration to the Lord and to obedience to his holy will.

One of the primary means to accomplish these results was your wonderful PHOTO-DRAMA OF CREATION, which has been publicly presented in from one to five places at the same time on 279 days out of the 365 of the year, with a total attendance of more than 400,000. Although our economic circumstances caused the stopping of the DRAMA a few weeks ago, we have still a good hope, D. V., to be enabled to start this branch again very soon. The dear colporteurs have also, by their energetic and faithful labor of love for the truth, succeeded to such an extent that we have circulated 8,157 more cloth-bound copies of STUDIES IN THE SCRIPTURES than we did during the previous year. One single colporteur sister—physically not very strong—has sold 5,962 copies of the STUDIES this year. During the last three years and three months the same sister has sold 18,662 copies.

The free tract distribution, the newspaper work and the regular pilgrim service have also been carried on with the

usual success. Six Swedish brethren have taken part in the pilgrim service, and their work has been highly appreciated among the friends everywhere. The same can be said also respecting our conventions, quite a number of which have been held in different parts of the country. Although a considerable decrease in the number of foreign subscriptions on the Swedish WATCH TOWER has taken place in the year, still the total number of its subscribers has not decreased in the least, but exceeds all previous figures.

Our office work has grown immensely. As the book stock here was nearly exhausted just after October, 1914, we have during this year republished all six volumes of the STUDIES (in seven editions, or 73,500 copies), the MANNA book (4,000 copies), the DRAMA textbook (two editions, 13,000 copies), the free SCENARIOS (four editions, 248,000 copies), pamphlets, etc. The correspondence has also grown to a considerable degree. The following figures will show you as to the exactness of these things.

Respecting the future of our work, the outlook is (as we have chronologically passed our last Scriptural "landmark," and are surrounded by the roaring of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown) more hidden than at earlier times, and our prospects are correspondingly in a still fuller degree built wholly and only on faith. Yet, we are of good courage, knowing that the Lord himself shall never leave nor forsake any of those who are truly his, but shall overrule and make all things serve their highest and eternal interests, according to his own wisdom and love. Today the truth friends in Sweden are not less (but probably more) determined than ever by the Lord's grace to remain faithful toward him and his cause, and to use all opportunities still remaining to proclaim his glorious truth, until their final end, that we also, with yourself and all of his faithful followers, "in due time," may hear his blessed "Well done, good and faithful servants."

We are continually more grateful than words can tell you, our beloved Brother Russell, for all the blessings and helps we have received through your faithful and important ministries in the Lord. You have indeed a large room in our hearts, and you are always with thankfulness and joy included in our prayers before the throne of heavenly grace.

Humbly but heartily conveying to you the warmest Christian love and greetings from all the Swedish brethren, I am

Your brother and fellow-servant in the Lord.

AUG. LUNDBORG.

SUMMARY OF THE SWEDISH WORK

STUDIES IN THE SCRIPTURES, circulated at cost	41.280
DRAMA SCENARIOS	11,993
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc.	7.134
Total	60,407
EKO FRAN TALARSTOLEN (BIBLE STUDENTS MONTHLY), issued free	370,560
Other free tracts and copies of the Swedish WATCH TOWER	69.286
DRAMA SCENARIOS in Paper form, free	295.600
Total	735,446
Amounting in tract pages to	18,309,024
Subscribers to the Swedish WATCH TOWER	2,363
Sets of the SWEDISH TOWER, cloth bound and unbound	480
Subscribers to EKO FRAN TALARSTOLEN	262
Regular subscriptions for the Sermons in Swedish Newspapers	1.208
Meetings held under the auspices of the Society	1,557
Public PHOTO-DRAMA presentations	1.256
Miles traveled in preaching tours	177,399
Letters and cards sent out	10,104
Letters and cards received	8,434
Total number of various sendings out from the office	62.608

EXPENDITURES

Pilgrims, Conventions and other meetings	Kr. 9,942.58	$ 2,687.18
Translations, printing, binding, paper, etc.	51.835.43	14.009.58
Freight and postage	5.632.71	1.522.35
Helps to poor Colporteurs	2.246.82	607.25
The newspaper service	1,444.30	390.35
Office expenses, rent, light heat, etc.	7,121.32	1,924.68
The PHOTO-DRAMA service	49,457.12	13,366.79
Total	Kr. 127,680.28	$34,508.18

RECEIPTS

Voluntary donations to Tract Fund	Kr. 26,413.03	$ 7,138.65
Voluntary donations to DRAMA service	12,653.64	3,419.90
Swedish WATCH TOWER subscriptions	5,960.98	1,611.08
Sold books, pamphlets, etc.	50,524.08	13,655.16
Total	Kr. 95,551.73	$25,824.79
Deficit	32,128.55	8,683.39
	Kr. 127,680.28	$34,508.18

REPORT FROM FRANCE AND SWITZERLAND

The Society's representative in its Geneva Office writes as follows:

DEAR BROTHER RUSSELL:—It is with great joy and heartfelt gratitude toward our God and Father and toward our Savior Jesus Christ that I forward to you the yearly report of the French work. We have learned in Christ's school to love our brethren. Our great wish is to progress in this line and, above all, to love the one whom our Savior has chosen as our pastor to give us "meat in due season." We have at heart the French work, which we both cherish. It is, therefore, with special gratitude that we are able to thank our God, who has designed to allow us to glorify his name amongst his French children, and to gather by means of the sharp sickle of truth all those who are desirous of making a covenant of sacrifice. (Psalm 50:5) This last year shows an increase in every branch, especially as regards public lectures, the total attendance being 30,795. Below find a statement of the Society's work during the past fiscal year:

Letters and cards received	2,320	
Letters and cards sent out	1,397	
Volumes of STUDIES IN THE SCRIPTURES sold	854	
Various booklets sold	5,200	
Bibles and Concordances sold	102	
Free literature (B. S. M.) distributed	83,000	
Public meetings held	209	
Numbers in attendance	30,795	
Expenditures for public meetings	2,811	Frs.
Total cash receipts	16,303.76	"
Total expenditure	16,237	"
Balance cash on hand	66.76	Frs.

REPORT FROM BIBLE STUDENTS, HUNGARY

BELOVED BROTHER RUSSELL:—

I am very glad to write you, by the grace of the Lord, regarding the spreading of literature and books this year (1915), and of the many joys and blessings which God has bestowed on us in all the trials and testings of the past:

SUMMARY

Books circulated	1,650
Booklets	600
WATCH TOWERS	6.000
BIBLE STUDENT'S MONTHLY, etc.	40,000

The issuance of Vol. II.—THE TIME IS AT HAND (Hungarian)—is in progress.

Incoming letters, 957; outgoing, 725.

207 have made a covenant with our Lord.

Public meetings held	90
Parlor meetings	4,700
Meetings in the country	30

A good number of Rumanian publications were circulated.

We have received the books sent, and are very thankful.

With great love, hope and faithfulness,

Your colaborer and brother, CHARLESZ SZABÓ.

JAMAICA MISSION REPORT

Number Pilgrims at work	5
Places visited (no classes)	7
Public meetings held	17
Total attendance	777
Number semi-private meetings	300
Total attendance	2,944
Number parlor meetings	104
Total attendance	810
Number of miles traveled	3,471

Volumes of STUDIES IN SCRIPTURES sold	500
Free matter—BIBLE STUDENT'S MONTHLY	60,000

WORK FOR THE BLIND

GOULD FREE LIBRARY FOR THE BLIND, S. BOSTON, MASS.
(Watch Tower Supervision.)

Chapters of SCRIPTURE STUDIES loaned out	10,654
WATCH TOWER, Pamphlets, and BIBLE STUDENTS MONTHLY	3,174
Weekly Sermons	2,581
Letters received	1,484
Letters sent out	2,176
Sermons mailed to England	3,833
Expenses	$1,073.90

HE ASCENDED, LEADING CAPTIVES

JANUARY 2.—ACTS 1:1-14.

FIVE SPECIAL POINTS OF THIS STUDY: (1) THE NUMBER OF APOSTLES LIMITED TO TWELVE; (2) THE IMPORTANCE OF THE KINGDOM TO COME; (3) IT WAS NOT THEN DUE TIME TO EXPLAIN THE TIME OF THE KINGDOM'S ESTABLISHMENT; (4) BEFORE THE KINGDOM WOULD COME THE DISCIPLES WOULD HAVE A GREAT WORK TO DO IN PROCLAIMING IT THROUGHOUT THE EARTH; (5) AS THE LORD'S ASCENSION WAS KNOWN TO FEW AND WAS WITHOUT COMMOTION, SO HIS SECOND COMING WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS A THIEF.

"When he ascended on high, he led a multitude of captives, and gave gifts unto men."—Ephesians 4:8.

Our lesson is from the pen of St. Luke, as indicated by the first verse. (Luke 1:3) There are five special features to the study. First is the declaration that the Apostles were only those whom Jesus had especially selected to that office—St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are "liars."—Revelation 2:2.

The second point of the lesson is that Jesus, before leaving his apostles, instructed them concerning the kingdom of God. This is in full accord with all the records of his previous teachings. Nearly all of his teachings were in respect to this wonderful kingdom of God which will be established when he will come in power and great glory, and of which his invited disciples and followers are to be members—sharing his glory and his throne, as joint-heirs.

The third point we notice especially is referred to in Verses 6 and 7. The apostles inquired respecting the kingdom and the time for its blessing of Israel; but Jesus informed them that it was not for them to know the times and seasons respecting the kingdom (Acts 1:7)—that the matter was entirely in the Father's hands. The fourth point of our study centers in Verse 8, where the Lord declares that prior to the establishment of his kingdom his church would witness to it throughout the earth—after receiving the blessing at Pentecost. The fifth point of special notice centers in Verse 11, in the statement of the angels, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

WRONG VIEWS OF THE KINGDOM

Peculiar and conflicting views respecting the kingdom of God, the kingdom of Messiah, are held by Protestants. Much more logical, but equally unscriptural, is the view held by Roman Catholics. The confusion of Protestants is lamentable. Some hold that somehow the kingdom of God began at Pentecost; others hold that somehow it began when Jerusalem was destroyed; and yet all of them realize that the promises made by Jesus respecting his second advent must still be future.

Roman Catholics hold that they set up the kingdom of God about the year 800 A. D.; first, by dividing between clergy and laity, and exalting the clergy to be a special class; then, the Roman Church having great power, and the kings of the earth being comparatively weak, Papacy established a spiritual rule over the kings and princes of the earth in the name of Christ—the popes being recognized as Christ's vicegerents, as reigning instead of Christ, as his substitutes.

The kings and princes of earth were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God's spiritual kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having divine authorization to rule. Matters have progressed in this way for eleven hundred years. Austria and Hungary still assent to the divine power in Papacy—though others of the kingdoms of Europe have more or less broken the pact.

Great Britain was one of the first to break with Papacy, under the leadership of King Henry VIII. He had a dispute with the pope, and forthwith proceeded to organize the British people as another kingdom of God and the Church of England as a separate spiritual kingdom from Papacy; and the king himself and his successors became the heads of both the church and the state. Lutheranism made similar progress in Scandinavia and amongst the German States. These acknowledged Lutheranism; and Lutheranism in turn acknowledged them as kingdoms of God. Thus today the kingdoms of this world are still kingdoms of God on the authority originally from Papacy and subsequently through Protestants.

AN ERROR—CHRIST'S KINGDOM FUTURE

All intelligent people, Catholics and Protestants, now perceive that a serious mistake was made—that the kingdoms of this world never were kingdoms of Christ, and that the name Christendom has been misapplied to them. That name signifies Christ's kingdom; and it is very inappropriate to apply it to the warring nations of Europe, now seeking to blow each other off the face of the land and off the face of the sea. Moreover, the Apostle declares that "if any man have not the Spirit of Christ, he is none of his," and tells us that the Spirit of Christ is manifest in meekness, gentleness, patience, long-suffering, brotherly kindness, love.—Romans 8:9; Galatians, 5:22, 23.

We are sure that in all those warring nations there are saintly people who manifest the Spirit of Christ; but we are equally sure that the warring kingdoms themselves do not manifest this spirit, and are "none of his." On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil—anger, malice, hatred, envy, strife, bitterness. Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon" and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be "the desire of all nations" (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth.

Jesus did not pretend to tell his people how long or how short the time would be before the establishment of his kingdom. He declared the matter fully in the divine care and not proper to be revealed to God's people then. But elsewhere he did tell them of certain indications that would be given them at the proper time, by which they would know, and be enabled to lift up their heads and rejoice, realizing that their deliverance was drawing nigh.

Similarly we are not to understand that the apostles expected Christ's kingdom in their day, before their death. On the contrary, we remember that St. Paul, while foretelling his own death, declared that some of the Lord's people would not sleep in death, but would be alive at the second coming of Christ and be "changed in a moment, in the twinkling of an eye." (1 Corinthians 15:51, 52) Similarly St. Peter, without attempting to tell of the times and seasons, declared that he put his message into writing and committed it to holy men for the benefit of the church after his death.—2 Peter 1:15.

Our Lord's words in Verse 8, to the effect that his followers would give a witness throughout the entire world, was a further demonstration that the kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord's favor to all people, nations, kindreds and tongues. And so it has been.

"THIS SAME JESUS SHALL SO COME"

Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw him go into heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that he was put to death in flesh, but quickened, made alive, resurrected, in spirit. (I Peter 3:18) It would also contradict the Master's words that he was about to ascend up where he was before—to the spirit plane, or condition. It would also contradict his declaration,

"Yet a little while, and the world seeth me no more; but ye shall see me."—John 14:19.

In a word, the entire tenor of Scripture is to the effect that when Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but quite the contrary—that he took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human being; and, in order to be the Redeemer of Adam and his race, Jesus needed to be a perfect human being—"holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) But there could be no reason why he must continue to be a fleshly being and out of touch with all the heavenly conditions.

When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect man Jesus was also a little lower than the angels. But that he did not keep this lower condition is fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the divine nature"—who sat down at the Father's right hand, on the Father's throne, waiting for the time when he would make his own throne, establish the Millennial Kingdom and associate the church with him in his throne as his bride. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—Revelation 3:21.

During the forty days after his resurrection, Jesus appeared some ten or eleven times, mostly for a few moments each time. Our lesson tells us that during these visits to his faithful he gave them instructions. He did not appear to them as a spirit being to strike them down with the glory of his presence, shining above the brightness of the sun, as he subsequently appeared to Saul of Tarsus. (Acts 26:13) On the contrary, he appeared as a man, sometimes in one form and sometimes in another form—as a gardener, as a traveler, etc. On two occasions he appeared in bodies similar to the one in which he had been crucified, showing the spear marks and the nail prints. These bodies were materialized in the upper room when the doors were shut; and of course clothing was materialized at the same time, for he was not naked.

These manifestations of Jesus were for the purpose of demonstrating unquestionably to his disciples the fact that he was no longer dead. His appearance in different bodies was to prove that none of these bodies was his real spiritual body, but merely a manifestation. The Bible tells us of previous manifestations of the same kind when our Lord was a spirit being, before he became a man. Away back in Abraham's time, the Lord with two angels materialized and talked with Abraham and ate with him. (Genesis 18) When Jesus arose from the dead, quickened in spirit, he had gotten back again to where he was before. The description of the resurrection change of the church fits equally well to the Lord. He was sown (in death) "in weakness, raised in power; sown in dishonor [a compauion to thieves], raised in glory; sown an animal body, raised a spiritual body."—I Cor. 15:42-44.

"COME IN LIKE MANNER"

It should be carefully noted that the angels did not say, "come in like form." The Lord departed from them in some kind of fleshly form, or body, which would enable them to see him ascending into the clouds as they could not see his spirit body. The manner of Jesus' going did not appertain to his form. Our Lord's manner of going was quiet, secret, unknown to the world, known only to his disciples, without noise, without ostentation, without trumpets or bugles. He will so come in like manner—unknown to the world. He will be present as a thief in the night; and none will then know of his presence except his disciples.

How contrary all this is to what we once supposed, when we thought of our Savior as forever degraded to human conditions, which at their best are a little lower than the angelic! How sadly we misunderstood the matter when we used to sing:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me!"

When we thus sang, we evidently did not understand the methods of the Lord's intercession for his saints any more than we understood his glorification as a spirit being, "far above angels."

Now we understand that the seventh trumpet, with which he comes, is not a literal trumpet, but a symbolical one; and that like the preceding six, it makes no noise upon the air. Now we see that the world will not be conscious of the Master's second advent during the thief stage, nor until the Great Time of Trouble, when he shall be revealed in flaming fire, taking vengeance. (2 Thessalonians 1:8) What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble which will be making preparation for the establishment of the Reign of Rignteousness by the overthrow of everything that is unrighteous.

THE SPIRIT AT PENTECOST

JANUARY 9—ACTS 2:1-13.

WHAT THE PENTECOSTAL BLESSING WAS—ITS IMPORTANCE TO THE CHURCH THEN AND NOW—THE LESSON IT TAUGHT—HOW UNDERSTOOD BY SOME AND MISUNDERSTOOD BY OTHERS.

***"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"*—1 Corinthians 3:16.**

Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest—after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antitype of that sheaf, the First-fruit of God in the great plan of redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples—helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of forty days, he instructed them not to begin their ministry at once, but to wait until they would be endued with power from on high—by the holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of his Spirit upon them in the upper room on the fiftieth day, Pentecost. They did transact just one item of business during those ten days; but it was without authority from the Lord, and was never recognized by him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, if followed that one of the two must be the choice of the lots. But the Lord never recognized the matter, and we hear nothing more of Matthias whom they chose. Instead, in due time God brought forth St. Paul—"not a whit behind the very chiefest of the apostles."

APPEARED IN GOD'S PRESENCE

When our Lord ascended, the Apostle declares, he appeared in the presence of God for us—for his church, for all who would comply with the terms and conditions of discipleship. (Hebrews 9:24) He did not appear for the world, but merely for us. He loved the world, he died for the world, and he is yet to bless the world; but the time for the blessing of the world must wait until first the divine program in respect to the church shall have been carried out.

How much of our Lord's time was spent in going to the heavenly throne, and how much of the ten days was necessary for the return of the holy Spirit, we do not know, but we do know from the Apostle's words that the holy Spirit sent forth upon the waiting disciples in the upper room was the testimony to them that Jesus' work was satisfactory to the Father, that the Father gave the holy Spirit to him for his church, and that Jesus shed it forth.—Acts 2:33.

The events of that day of Pentecost were very valuable to the church at that time, but have been equally valuable to all of the Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the holy Spirit; and this begetting was what Pentecost means to those waiting ones in the upper room. From that time onward they were sons of God; and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ" their Lord. (Romans 8:17) And so it is with us who have come into the body of Christ since Pentecost. We do not receive special manifestations of divine power, such as the cloven tongues that came upon those disciples; but we do receive from God the same holy Spirit which they received.

MEANING OF THE PENTECOSTAL BLESSING

The Lord represents Jesus and his church under the figure of a great priest—Jesus was the Head of that priest; the apostles were the first members of the body, under the head; and

all the church of Christ from then till now are members in particular of the same body, the same church. The holy Spirit came with an outward manifestation upon Jesus, the Head of the church, that we might know thus that he was accepted by the Father. Then at Pentecost the holy Spirit came with an outward manifestation upon the disciples, in order that they might know that they had been received into the same fellowship, as members of the same body.

But it is not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the church as a whole; and we come into the church of Christ by a full consecration of our hearts to do the Lord's will, and with full trust in the work of Jesus, we receive the Spirit and are counted as members of that church body, though without any outward demonstration whatever.

We can see a necessity for the outward demonstration in the case of the apostles for two reasons: First, they were Jews, and had believed in Jesus, had made their consecration and had been received into discipleship by him. But the Father could not receive any into sonship until after Jesus had died. Additionally, the Father could not recognize any human beings as his children and grant them forgiveness of sins, full reconciliation and an entrance into his family, until Jesus, as the great High Priest, had not only died, but had ascended up on high and proffered or made applicable the merit of his death on our behalf. And so we read respecting the apostles before Christ's death: "The holy Spirit was not yet given, because Jesus was not yet glorified."—John 7:39.

There had been no human sons of God recognized from the time Adam, the first of these sons, sinned, until Jesus came as the Son of God. The Jews were members of the house of servants, as we read: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we." (Hebrews 3:5, 6) The Pentecostal blessing, therefore, was the beginning of the recognition of the followers of Jesus as sons of God and heirs of God's promise.

GIFTS AND FRUITS OF THE SPIRIT

Another matter: At Pentecost the Lord gave gifts to the apostles, and to the remainder of the church through them. These gifts were represented in the ability to speak with various tongues and in power to perform miracles—heal the sick, etc. Evidently these gifts were necessary for the establishment of the church; but they must have all expired when the apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the church, he has promised something better; i. e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers.—1 Corinthians 12:31; 13.

The fruits of the Spirit are meekness, gentleness, patience, long-suffering, brotherly kindness, love; and these evidence that the individual possessing them has become a member of the church of Christ and has been begotten of the holy Spirit. Much therefore as we rejoice that the apostles had the gifts and afterwards cultivated the fruits, we are glad that we now have the fruits of the Spirit.

One of the gifts of the Spirit was manifested by one of the apostles immediately—the power of speaking with unknown tongues. They were all Galileans, and therefore used to only the one dialect. The testimony, however, is that under the divine power of the holy Spirit they spoke in various languages so that the people of the countries represented by those languages understood clearly and were astonished, saying, "Are not all these which speak Galileans, and how hear we every man in our own tongue?"—Acts 2:7, 8.

We are not to understand that the miracle was in the hearing, but in the speaking. It was not that all the people from the different lands heard the same utterance, as though it had been in their own language, as stated for them, but that the different apostles speaking these different tongues were all heard by the people and appreciated by the people who used those tongues. It was a miracle, surely, and had the designed effect. Not merely was it a convincing power and experience for the apostles themselves and for the other believers of that time, but it became a witness to the holy Jews who had gathered at Jerusalem from all the nations of the world.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and his Word. If they had moved into other countries and were located there for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized in time that they were telling the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

A TEMPLE OF GOD

The figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above.

The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.

ST. PETER'S PENTECOSTAL SERMON

JANUARY 16—ACTS 2:21-39.

THE SIGNIFICANCE OF PENTECOST—SPEAKING WITH OTHER TONGUES—ST. PETER'S EXPLANATION OF THIS—DAVID NOT ASCENDED TO HEAVEN—HE SPAKE NOT OF HIMSELF, BUT PROPHETICALLY OF HIS RESURRECTION—PRICKED TO THE HEART—OTHER FIGURATIVE EXPRESSIONS—NONE TO BE SAVED IN IGNORANCE, THOUGH JESUS DIED FOR ALL.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Today's lesson is a most interesting Bible study; for it covers a wide range of truth. The apostles, in harmony with Jesus' instructions, had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as the representatives and mouthpieces of Jesus and Jehovah. It came on the fiftieth day after Jesus' resurrection, in harmony with the type.—Leviticus 23:15-21; 1 Corinthians 15:20.

The Apostles received the begetting of the holy Spirit and with it certain outward manifestations of miraculous power, which in turn they were privileged to communicate to all believers by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the church and to mark the apostles as the special representatives of God. These were but eleven in number, until St. Paul was received of the Lord, and became "not one whit behind the very chiefest of the apostles." (2 Cor. 12:11) We have these apostles still with us, represented by their teachings.

Although, later on, certain bishops of the church claimed to be apostles also, they never have had any authority according to the Bible, never have been able to convey any of the miraculous gifts and are referred to by Jesus as falsely claiming authority which they do not possess. (Revelation 2:2) With the death of the apostles and the death of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

SYNOPSIS OF ST. PETER'S SERMON

The eleven apostles, exercising their gift of tongues, began to talk to the assembled crowd of Jews who were worshiping at Jerusalem—not merely residents of Palestine, but thousands from all parts of the world, gathered at Jerusalem at that season in harmony with the demands of the law, to worship the Lord. From their dress, etc., the apostles were recognized as Galileans. Much astonishment therefore was manifested when they were heard talking in the various tongues of the various nations. At first some thought that they were intoxicated and uttering merely peculiar sounds; but presently the multitude began to gather themselves to one and another of the apostles as they heard their own language spoken. This not only called attention to the apostles, but also manifested a

divine power and made their message the more impressive.

The essence of the preaching was that Jesus who had been crucified, had risen from the dead and had now shed forth this miraculous power upon his followers. This led to the mention of the prophecy of David which foretold the resurrection of Messiah, saying, "Thou wilt not leave my soul in Sheol"—Hades. (Psalm 16:10; Acts 2:27) The apostles pointed out that this was fulfilled in Jesus, in that God raised him from the dead; but that it was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With the various details the preaching went on, explaining the righteousness of Jesus, the beauties of his teaching, the wickedness of those who had crucified him without a cause, and showing how the entire Jewish nation was guilty before God, because as a people they were bound by their Law Covenant and the action of their officials had brought condemnation and guilt upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart—they realized that Jesus was the Son of God, and that a great crime had been committed in crucifying him. With fear and sorrow they cried out, "What shall we do?" The answer was, "Repent"—God is gracious; He will forgive you. In further explanation, they were told that they and their rulers had done this wicked deed in ignorance, and that God would very graciously forgive those who would acknowledge their sin and call upon him for forgiveness. They did so; they made a consecration of their lives to God, and became followers of Jesus.

DIVINE FAVOR ABOUT TO RETURN TO ISRAEL

The Bible declares that the Jewish people, because of their rejection of Messiah, were cut off from God's favor. Nevertheless the time is at hand when they shall be brought back again to the favor of God. Their eyes have been holden for more than eighteen centuries now, as are the eyes of the world in general. Only the few have the eyes of their understanding open to see the truth respecting these matters. St. Paul avers this, saying, "The god of this world hath blinded the minds of them that believe not."—2 Corinthians 4:4.

But through the Prophet, God has assured us that in due time all the blind eyes will be opened and all the deaf ears will be unstopped. (Isaiah 35:5) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or reject intelligently. The rejectors will be wicked in a sense that none of the world are wicked now, because their wrong-doings are largely based upon ignorance and superstition. When brought to the full light, their crisis, or judgment, will be to everlasting life if they accept and obey the Lord, or to everlasting death if they sin against and wilfully reject the light and opportunities of that blessed Millennial day.

Respecting the Jews in that coming time, it is written that they shall look upon him whom they pierced, and mourn because of him; and that the Lord at that time will pour upon them the spirit of prayer and of supplication. (Zechariah 12:8-10) But that return of God's favor to natural Israel will not come until spiritual Israel shall first have been completed. Bible students believe that we are now at the dawning of the new dispensation, that the church class will soon be completed and glorified with the Savior in his kingdom, and that then, forthwith, God's mercy will begin to operate toward the Jews again. This seems to be the clear teaching of St. Paul in Romans 11:25-32.

THE CURSE TO BE ROLLED AWAY

Another item of special importance in the lesson is that the Hell to which Jesus went was not hell-fire, but the grave, the state of death. God did not raise him up from the fire, but raised him from the dead. We are to remember that the same word—hell, sheol, hades—is used in the Bible respecting all mankind. All the good and the bad—old and young, male and female, of every nation—go down to the Bible hell; and according to the Bible they sleep there, awaiting the resurrection morning and the awakening of all the dead—"every man in his own order"—not all at once.—1 Corinthians 15:23.

The Bible represents that we are now in a night time, in which Satan is "the prince of this world," and sin and death reign. But it pictures the new dispensation of Messiah's kingdom as the glorious dawning of the new day of blessing for mankind, in which the curse of sin and death will be rolled away and the blessing of the Lord through Messiah's Kingdom will extend to every member of the race, giving all an opportunity for eternal life. This will not be the same opportunity that is granted to the church at the present time—not an opportunity for glory, honor and immortality on the spirit plane, as the church have—but an opportunity of returning to human perfection, to all that was lost in Eden and redeemed at Calvary.

Here we note the beauty of the 21st verse—our Golden Text. The death of Jesus guarantees that all who will call upon the Lord in sincerity of heart will be saved from sin and death. It guarantees that all shall be brought to the condition where they will understand sufficiently to desire to call for this blessing. The heathen, the majority of people of civilized lands, and the Jews, have no such hearing ears now. Only the few out of every nation have yet received this great blessing. Only these, brought back into relationship with God, have yet been rescued from their alienated condition; and they are to be ultimately saved in the first resurrection, to glory, honor, immortality and a share in the kingdom of Messiah. Through these, ultimately the blessing of light and knowledge and uplifting influences will reach every member of the race, to afford all an opportunity for life everlasting in a world-wide Eden.

CASTLES

Let them that would build castles in the air,
Vault thither, without step or stair;
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his ground-works low,
May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

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"LORD, TEACH US TO PRAY"

***"Pray without ceasing; in everything give thanks."*—1 Thessalonians 5:17, 18.**

In the beginning, when Adam was in harmony with God, he was in the condition represented in the Scriptures as covenant relationship with God. The Word declares that Adam broke this holy covenant. (Hosea 6:7, margin) He became a sinner; and his children, born later, were sinners with him, through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God has had dealings with a few who exercised special faith and a desire to come into harmony with him. Abel, the second son of Adam, was one of these. He approached God with an animal sacrifice and was accepted. Enoch and Noah also came into a condition of fellowship with the Lord by faith, even though they were still legally under the condemnation passed upon Adam, the ransom-price not yet having been given.

Later on, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; then with his grandson Jacob. Still later, God entered into relationship with the seed of Jacob, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel—"a prince with God" (Genesis 32:24-30); and the whole nation of Israel, the descendants of Jacob, were received as God's people, and were treated as if without sin. They had the privilege of going to him in prayer. But the sins of the Jewish nation were only typically blotted out from year to year. The blood of bulls and goats could never really take away sin, and the Jews held only the relationship of servants to God.

The Gentiles were altogether without God. They had no privilege of prayer. We come down to the beginning of the Gospel age and to the case of Cornelius. We read that he was a just man, who gave much alms to the people and prayed always. But his prayers could not be accepted, even after Jesus died. The death of Jesus did not bring Cornelius into covenant relationship with God. But when the seventy symbolic weeks of Jewish favor had been fulfilled, the due time had come for the Gospel to go to the Gentiles. God was then ready to receive him, and he sent an angel to him, who gave him this message from the Lord: "Cornelius, thy prayers and thine alms have come up for a memorial before God." The prayers and the alms of Cornelius had risen up as an incense before the Lord.

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God's way of receiving—except in a limited or typical way previous to the Gospel age—is by certain definite means which he has appointed—through an Advocate in this age, and through a Mediator in the next. "No man cometh unto the Father but by me," says Jesus. Even when the due time had arrived, Cornelius could not come until God sent him word how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13, 14) Those words were necessary to his saving—to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a little flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

HOW JESUS BECOMES OUR ADVOCATE

But what does it mean to have Jesus as our Advocate? It means that first, we must accept him as our ransom from sin and death. Next, he tells us, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. "The devils also believe, and tremble." But justification to life comes when we receive the Lord on his terms. Then he becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by him shall in no wise be cast out. (John 6:37) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the church of the present age.

OUR LIVES TO BE A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of his wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to come to the throne of grace. We realize what a blessing it is to have access to God, access to his presence—to have the ear of the Almighty Ruler of the universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that his people may come to him and make their petitions known.

The unrepentant sinner cannot come to God. But divine wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual, and brings us to the place of acceptableness with the Father. He is pleased to have his children come to him in prayer. And it is our glad privilege to offer him worship and praise—the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the Lord's people are encouraged in his Word to come to him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught his disciples.

The holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the source from which he can obtain the needed supply, will come to the throne of heavenly favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

In the prayer taught us by our Lord, we first give honor to God, recognizing him as our Father, acknowledging his greatness, and expressing the desire that his name be hallowed. We remember the kingdom that is promised; and we tell him of our desire of heart for that kingdom to come. We pray that his will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"—no stipulation of fruits and vegetables, of delicacies, etc.—but simply our necessities for the day. We ask no more—we wish no more. Then we pray that our trespasses may be forgiven, EVEN AS WE FORGIVE. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil—the powers of the air—and from our own flesh; and that we need divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that he knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we. Jesus and the apostles never undertook to give any instructions to the Father regarding his plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for he knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer—the Bible conception—our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall any say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"

While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, to an appreciation of his goodness, of his wisdom, love and mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to the throne of heavenly grace, in thought, that they may humble themselves before God. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching. (Romans 10:14; 1 Corinthians 1:21) This does not mean necessarily public speaking, but includes also more private proclamation of the truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we thus speak of public prayer, and in respect to the propriety of brevity, and of the examples of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we presume that with the most of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say to the Lord which would keep us all night in prayer, except that which would be repetition. And our Master said: "Use not vain repetition"—"Your Father knoweth what things ye have need of before ye ask him." We are to ask rather for the condition of heart whereby we may be able to receive whatever he shall see fit to send, that we may get a blessing out of each of the Lord's providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave his disciples—a brief expression of earnest desire for the coming of God's Kingdom, an acknowledgment of sin, a request for divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. It is eminently appropriate, however, that we remember one another at the throne of grace in private, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or tell the Lord what we wish done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

CONDITIONS OF ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him," he was setting before them a glorious standard in respect to the heavenly Father. But later on, this standard was very largely lost. During the dark ages the God of love was made to appear anything but loving and kind, and as having no real interest in the majority of his creatures. It was made to appear that the few in whom he had an interest were those who were relentless, cruel and vicious toward all outside their pale.

How terribly our God has been maligned by those who have claimed to be his special representatives! How differently was he depicted by the Son who knew him so well! Hear him: "Be ye like unto your Father which is in Heaven; for he is kind unto the unthankful and to the evil." When the apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master's reply? "Ye know not what manner of spirit ye are of! The Son of Man came not to destroy men's lives, but to save them." And he was the image of the Father, and came to do not his own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from the Lord, and still have them to a considerable extent even in our blemished condition, we may form some idea of how he who is the Perfect One, the Infinite One, would delight to give good gifts to his children —"How much more shall your Father in Heaven give good things to them that ask him?" And his very best things are the spiritual things.

PROSPECTIVE SONS BEFORE PENTECOST

We are to remember that our Lord when on earth was in the fullest sense the Representative of the Father in the flesh. He was indeed "God manifest in the flesh." And those who were of the right attitude of heart were able to see the character of the Father in the Son. Thos who believed on Jesus were accepted and treated in many respects as though they had been already fully received of the Father. The Scriptures, however, declare that the holy Spirit had not yet come. We see that the Spirit could not be given in begetting power until Jesus had died, and had entered into the presence of God to make reconciliation for the sins of the church. Forty days after the resurrection of Christ, he ascended to Heaven to present his merit, imputing it on behalf of all who would become his disciples during the Gospel age, the period of the high calling.

Even though the holy Spirit had not yet been bestowed, Jesus told his disciples that they might pray, "Our Father." This was in view of the condition of sonship into which they were so soon to be ushered. God is not the Father of any others than those who come to him in his appointed way—through his Son as the ransom-price, having made a full surrender of themselves, and their all to God. While our Lord was still in the flesh, his true followers were sons in a prospective sense. And yet, after the Master's death and resurrection, he told them to tarry at Jerusalem until they were endued with power from on High. The Father would defer the answer to some of their prayers. He would not give them the blessing just at the time it was asked. There might be some good reason for withholding it until some future time—as in the granting of the holy Spirit in begetting. Yet they were to hold themselves in the proper attitude of faith, that they might be ready for the blessing when it should come from on high.

Their prayer might properly have been: "Heavenly Father, we have learned that at the proper time thou wilt give us the holy Spirit. We perceive that thou hast already given thy Spirit to Jesus our Master; that at the time of his baptism he received an unction from on high. And so we wait for the holy Spirit—we wait to receive this unction, this blessing from thee." And those who tarried in the upper room after the ascension of the Lord, received at Pentecost this very blessing, the holy Spirit—in its due time.

JESUS THE ONLY WAY

If we come down to the present, and inquire what we may pray for, the Lord answers through his Word that we may not pray except upon these same terms; namely, faith in his Son as our Redeemer, and a full dedication, devotion, of ourselves to walk in the footsteps of the Master—our blessed Exemplar. No man can come to the Father but by him. All such will be accepted, up to the required number of the elect. It would, therefore, not be right to encourage any to come to the Father in prayer until they become members of his family by a full consecration.

In the case of Cornelius, the Roman centurion, which we have cited in this article, we have seen that he was a just man, a good man. But he did not belong to the Jewish nation, to whom God had given his law. The only way in which Cornelius could have come into God's favor prior to his appointed time—three and a half years after the cross—was to have become a Jewish proselyte. But when it became chronologically due time for the Gospel to go to the Gentiles, this good man was notified, and gladly accepted the conditions and became a son of God, through faith in Christ. He received the begetting and anointing of the holy Spirit, just as the Jews had previously received them. All this shows us that God has a particular course marked out by which any may become his children. Unless they come in the appropriate way and in the appropriate time, none will be accepted as sons of the Highest.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealing with Cornelius would indicate that in the case of any who now come to God, and pray to him, not knowing the appointed way, their prayers would, like those of Cornelius, come up as a memorial before God. As the Lord took notice of the prayers of Cornelius and the desires of his heart to worship and serve God, so we may suppose that he would take notice now of prayers and desires to come close to him. He might not send some one like Peter to give them instruction at this time. That would depend upon his decision as to whether this would be the course of wisdom, as to whether such a one was suited to his present purpose. But any prayers offered in sincerity would not pass unnoticed, but would receive reward in due time, whether now or later.

Suppose that one were living in a heathen land where

Christ was not known, and suppose such a one was feeling after God and praying according to his light. The Lord could not accept him as his child under those conditions; but he might, if his wisdom approved, guide that honest seeker to a knowledge of Christ, whether it would come through tracts in the mail, through a sermon, or through meeting one of the Lord's ambassadors who could communicate with him in his own tongue. We are sure that every hungry soul will receive the light and the knowledge necessary to his salvation in the Lord's own good time. After hearing of God, and of the manifestation of his love in Christ, it remains for each individual to accept or to reject the message. If he fails or refuses to make consecration to God when he receives the light, no prayer he would offer would be accepted.

THE CHIEF OF ALL GOOD GIFTS

We read that the heavenly Father will give good gifts to those who ask him; that is, he will give that which would be good for them. We are not to dictate to him what his blessings are to be. We are not to ask for all manner of earthly things. In the case of the Jews, they asked chiefly for the earthly blessings; because heavenly blessings were not promised them. But we who come into the relationship of sons of God are to pray for what he has specifically promised us—the holy Spirit. And our Father in Heaven will give us those things which are best to fit and prepare us for the heavenly kingdom.

The Lord will give whatever temporal blessings are to the best interest of the new creature. Everything that he would give will be a good gift. We do not always know what would be best for us. A parent dealing with a child might find it necessary at certain times to give medicine instead of food. The parent gives this for the good of the child. So with our heavenly Father. Sometimes he gives us tests of faith, tests of loyalty, tests of love. All these experiences are designed to develop in us strength of character, and to thereby fit us for further and more advanced blessings.

The Father deals with us as new creatures in Christ. If, for instance, some of his children are becoming overcharged with the blessings or cares of this life, God might give to such some kind of a purgative as respects earthly things. Such a one might break a leg or have some other earthly calamity —something that would work out for his good as a new creature. If the Lord's consecrated people would all come to the point where their chief desire, their highest aspiration, the burden of all their prayers, would be that they might be filled with the Spirit of God, the spirit of truth, the spirit of a sound mind, that they might know and do his will, what a great blessing it would bring! It is the will of the Lord that his children should have in large measure this chiefest of all blessings, but he grants it only on certain conditions. He withholds it until they learn to appreciate its value and to so earnestly desire it that they will apply themselves diligently to meet these conditions, and will continue in supplication until their opportunity shall bring down the answer.

THE UNSPEAKABLE PRIVILEGE OF PRAYER

The Apostle Paul exhorts the saints that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perserverance." These words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be in the spirit— earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer—much saying of prayers—which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner.

It is most wonderful privilege to draw near the great Creator and Lord of Heaven and earth; and we should come in the spirit of reverence and devotion. Our Lord declared that the Father seeketh such to worship him as worship him in spirit and in truth. We must come only in the name of Christ. He is the only way of approach. And we must come thoughtfully and earnestly. We should not think of uttering a single word that we do not mean and have not thought upon. We believe a great many have done themselves injury by going through a form of words in a mere formalistic manner. This is not prayer. True prayer is the language of the heart. Therefore the greater our earnestness, the more acceptable the prayer will be, and the greater blessing shall we receive.

We are not to come to God without faith and without an earnest desire for his blessing. We are to enter into the spirit of our petition, that the Lord may see the earnestness of our heart in the matter. There seems to be a difference between the thought of prayer and that of thanksgiving. Prayer, as we have said, is the offering of petition. None may come to the Lord with recognition, except those who have come into Christ. Others are strangers and aliens. But any one may express thanks to God or render worship, adoration, homage.

PERSEVERANCE IN PRAYER NECESSARY

There is a difference also between prayer and supplication. Prayer would be any petition, great or small; whereas supplication would mean a special desire for a thing—an earnest entreaty. Whether it be ordinary prayer or be supplication—an intense form of prayer—we should always come in the spirit, with appreciation of the fact that we are coming into the presence of the great Jehovah, and that it is a privilege accorded to only a very few at this time.

And we are to "watch thereunto, with all perseverance." If we really believe that the Lord has indicated that we should pray, and that it is his will to give us the things we need, and above all his holy Spirit, then we should be alert to note when we receive the answer to our petition. If we pay no attention to our prayers after they are uttered, never look to see whether they are being answered, this would indicate that we have not really appreciated our need. It would seem that this is the reason why God does not answer many of our prayers more quickly. We should learn to watch for the answers to our prayers, and thus learn the lesson of appreciation and gratitude to him as we realize that he has granted us our request.

We are, then, to pray with perseverance, not watching merely for a few hours for the fulfilment, nor merely for a day or a week. The Lord might see best to defer the fulfilment of our petition, either to test our faith or to bring us into a better condition to receive the blessing. Perhaps we have all had these experiences, and were thus more hungry for the answer when it came. We are to be sure that the Lord is never indifferent to the pleading of his children, and will pursue the course which is best for us, just as would a faithful teacher with his pupil, and as would a loving parent with his child. Our Father in Heaven wishes to give us his best things, and will not withhold anything that is really good. (Psalm 84:11) But he requires sometimes that we shall wait for a considerable time. At other times, there may be a speedy answer to our petitions.

Whether we are on our knees or in the busy walks of life our hearts should go out continually to the Lord for his guidance in all our affairs and experiences, that we may serve him in a manner that will be pleasing and acceptable to him, that we may be shielded from temptations that without his aid would be beyond our endurance, and that he will in his own due time deliver us from all evil and imperfection and grant us a place in his heavenly kingdom. Dear brethren, let us constantly put into practice the injunction of our Master, "Watch and pray, lest ye enter into temptation."—Mark 14:38.

SHOULD WE WRESTLE IN PRAYER?

But although the Scriptures enjoin upon us persistency in prayer, and the parable of The Importunate Widow also teaches this, nothing in the Word of God, in our judgment, warrants us in doing what some people call "wrestling with God in prayer." We believe that our God is willing to give us the things that are best for us, and anything that God is not willing to give us we should not desire. We should not strive to induce the Lord to do anything that he is unwilling to do, but should wish that only his will be done. At the time when Jacob wrestled with the angel, we would understand that he did the right and proper thing. Any of us in the same position would have done well if we had followed his course. That was a rare occasion. Jacob was returning to his home for the first time since he had fled to Padan-Aram from his brother Esau, and he feared that Esau might still seek his life. And now the Lord had manifested himself to Jacob in the form of this angel. The angel could have broken away, but he permitted Jacob to get into that earnest attitude where he said: "I will not let thee go unless thou bless me!"

But we do not need to wrestle with God for his special blessing. We already have this blessing. We are not servants crying for a crumb. The Lord has put upon us his best robe; he has given us his holy Spirit. But he has promised us certain things conditional upon our asking, and he wishes us to continue to come to him in faith, in simple, earnest prayer —not wrestling in prayer.

THE KINGDOM AT THE DOOR

The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until thou wilt deliver thy people and establish righteousness in the earth? So we pray day by day, "Thy kingdom come; thy

will be done on earth!" Should we grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

The kingdom will come! And the Lord wishes us to have this thought—The kingdom is coming! To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: "Thy kingdom come!" Continue to long for the time when that kingdom will bless all the families of the earth. This is very different from wrestling, according to our view of the meaning of that word. This is importunity, this is persistency, this is continuance. And in everything we are to give thanks. But we would not want to hasten the Lord's time one minute. Even though we pray, "Thy kingdom come," this does not mean that we wish to have the kingdom come before the Father's time. But we whose eyes are anointed know that the time will not tarry long, but that it is nigh.

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our natural tendencies along this line. Let us as true, obedient children conform our views and our conduct to the words of counsel which our Father has given us. Let us remember the promise of the Master, "Ask, and ye shall receive, that your joy may be full."—John 16:24.

"Breathe on us, Lord! Thy radiance pour
On all the wonders of the page
Where hidden lies the Heavenly lore
That blessed our youth and guides our age.
Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.
Give strength, blest Savior; in Thy might
Illuminate our hearts, and we
Transformed into Thine image bright,
Shall teach and love and live like Thee!"

NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . unto this day."—Romans 11:7, 8.

The words of the Apostle Peter, "The promise is unto you and to your children" (Acts 2:39), are in full harmony with all of the Lord's dealings with Israel, and with his covenant with them as the posterity of his servant Abraham. The "Seed," promised by the Lord in his covenant with Abraham, was for many centuries supposed to mean only the natural seed of Abraham, Isaac and Jacob—only those who were under the law of Moses—the Jewish nation. But there was a condition attached to this promise of heirship. When God entered into the covenant with Israel, the understanding was that if they would keep the law they should have everlasting life and should inherit the privilege of blessing all the families of the earth—all peoples. But that if they did not keep the law, then they would be cut off from all these favors.

God knew that not one of Israel could keep the law; and he had no thought that any of the natural Israelites living before our Lord's day would become members of the body of Christ spiritual. He knew that no one could come into the body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation. God did not promise that all Israel might become members of the spiritual seed—the church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth. Since the spiritual seed was not mentioned, the natural seed were right in line for that which was specified—to be blessers of the world.

NO SPIRITUAL PROMISES BEFORE CHRIST

The keeping of the law was required, however, that Israel might have a right to life everlasting and to share in any of God's promises. But they could not keep the law; consequently none of them gained life. Yet there were some who manifested such heart loyalty to God that he declared that they were acceptable to him. These faithful, obedient ones met the conditions by which they might, through the Redeemer whom God would in due time provide, become a part of the "seed" who was to bless "all the families of the earth." As they had no knowledge of the purpose of God to have a spiritual seed, the attaining of a place in the natural seed to bless all mankind was all that they had hoped for. St. Paul points out that these Worthies of past ages will have a glorious place in the kingdom. "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect." —Hebrews 11:13, 40.

Jesus declared to the unfaithful Jews of his day, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13:28) The faithful saints who lived before Christ will be the human representatives of the kingdom. They will be "princes in all the earth," as declared by the Lord through the Prophet David. (Psalm 45:16) Thus they will receive a great blessing.

Until Christ came God never led the Jews to understand his plan for the spiritual seed. His time for bringing this feature of his plan to light and for calling candidates for places in this seed class, had not yet come. Those who lived prior to this call were not deceived in any manner nor defrauded of anything. God merely told them of the possibilities which were before them of becoming blessers of the world. Such as accepted the possibilities and rendered the Lord full obedience to the best of their ability, became heirs of the earthly phase of the kingdom and the promises belonging thereto.

When our Lord Jesus came, his ministry and that of the apostles up to the time of the close of the "seventy weeks" (symbolic) yet remaining of Jewish favor, was, according to God's agreement with Israel, confined to the Jewish people. And as many of them as were of the right condition of heart undoubtedly received the message. As the Jews were the chosen people of God, because of being the natural seed of Abraham, his friend, when the time came for calling out the spiritual seed the opportunity of becoming of this seed must first go to Israel. Afterwards, the offer went to the Gentiles, to take out from them a sufficient number to complete the spiritual seed—the Gospel church.

After the glorification of the church, then will come the blessing of the earthly seed. As the chiefs of this earthly seed will be "princes in all the earth"—the Ancient Worthies—so later on, all who come in under the terms of the new covenant will be joined to Israel and will also become the seed of Abraham. Eventually, the seed of Abraham, as foretold by the Lord, shall be "as the sands upon the seashore" for multitude. "In becoming thy seed, shall all the families of the earth bless themselves," seems to be the literal rendering of one statement of God to Abraham in connection with the covenant made with him. But the blessing of all will come through the spiritual seed, the glorified church—Head and body. So God's plan seems to be one of giving more blessings to the spiritual seed, and less to the natural seed, though very great blessings will be the portion of all who will come into harmony with him.

CALLED BY GOD TO HIGHEST PLACE

Natural Israel never were heirs unconditionally of any part of the promise to Abraham nor heirs, as a nation, of the spiritual part of the promise—the chief, the principal part. They were on trial before the law of God, which was expressed in their Law Covenant, to see whether or not they would be worthy of eternal life. And so it was with our Lord Jesus when he was made flesh, born under the law—subordinate to the law. (Galatians 4:4) It was only because he was perfect and kept the law, that he was able in God's due time to present his body a living sacrifice as a substitute for Adam. His faithful keeping of the law proved his right to eternal life; and his sacrifice of that life as a man, under God's arrangement, raised him to the highest place in the universe next to Jehovah—the divine plane—with authority to execute Jehovah's program for the salvation of the world of mankind. He thus became the Head of the spiritual seed of Abraham.

When Jesus made his consecration, he was begotten of the spirit. He was born of the spirit, completed of the spirit, in his resurrection, and he was the first born to this condition. Afterward, those Jews who were in the right condition of heart were accepted on the same terms. But instead of God's making those called to be of the spiritual seed actually just, perfect—as our Lord Jesus was—he justifies them by faith. Jesus was absolutely without imperfection—the Apostle Paul speaks of him as being "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) God imputes to the followers of Jesus a sufficiency of his merit that they may be reckoned just—counted as perfect.

The whole object of this reckoning is to give us the privilege of becoming spiritual Israelites by sacrificing. So the Father's arrangement is that if we desire to be the disciples of Jesus we must take up our cross and follow him, becoming dead to the flesh, dead to self, dead to everything worldly. Then Christ becomes our Advocate. The Father accepts all such as his sons. The Apostle Paul exhorts all who have accepted the redemption that is in Christ, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

ONE HUNDRED AND FORTY-FOUR THOUSAND CALLED

The holiness of our offering is not of ourselves, but is ours only through the imputed virtue of the sacrifice of our Savior. All our imperfection is set aside, nullified by his merit. And those only can become members of spiritual Israel who offer themselves as sacrifices. As for others, if the whole world were to keep the law they would not belong to the spiritual seed, for God wants only 144,000. (Revelation 14:1, 3) So this privilege of becoming one of the spiritual seed was not a thing that the Jew inherited as heir to the promise. St. Paul said that the offer was "to the Jew first." We think the Apostle meant that the Gospel call for spiritual Israelites was sent to the Jew first—not a command that he keep the law, but a proclamation of the Gospel and an invitation to follow in the footsteps of Jesus. The offer was first made to the Jews who were living when the Gospel privileges were opened up. If any of these were willing to enter into a covenant of Sacrifice with Christ, he would accept them as his disciples.

The picture that God gives through the Apostle Paul in the 11th chapter of Romans represents Israel as the trunk and the branches of the olive tree, and the root of the tree as the promise which God made to Abraham, which was to bless the world. God had not explained his plan to them, but had merely said: "Do you wish to enter into a covenant with me—to be my peculiar people?" "Yes," was the answer. "When will you be ready?" "We are ready now," they replied. And so this covenant was made, which constituted them the nation, or tree, growing out of the root of promise. The promise was primarily spiritual, though this fact was long kept hidden.

God never purposes to do anything except through the spiritual seed, but natural Israel did not know this. They declared that they would be all that God wished them to be, if only they might have the promise made to Abraham their Father. What it was they did not know, although they thought they knew. They were anxious to have the best at any rate. And they still had this thought and this hope in Jesus' day; as St. Paul said: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And again the Apostle says: "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded"; that is, those of the Jews who came into Christ became of the elect.—Rom. 11:7.

ISRAEL'S FAILURE IN THEIR TESTING TIME

What was the condition on which the Jews might inherit that blessing? It was that they would lay down their lives sacrificially. And they would be tested as to their sincerity in claiming that they would obey God in order that they might win that promise. But the message came to them, and they were called upon to answer the question, Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow him? Then the test was upon them. They were brought face to face with the proposition which would prove how much they meant in their professions of loyalty to God as his special people. But the great majority failed in the testing. "They all with one consent began to make excuse." (Luke 14:18) When the point was reached of making a positive decision as to whether they would accept God's conditions and his way of accomplishing his plan, but few were ready. They listened and then went, one to his farm, another to his merchandise. The cost was too much!

Those who were found in that condition of mind were none of them living up to their profession. But God did not make that promise for nothing. When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of "the root and fatness of the olive tree." (Romans 11:17) Only those Jews who were desirous of doing God's will in the fullest sense of the word were allowed to remain as branches of the olive tree. Only those who accepted Christ were made heirs of the promise, as members of the spiritual seed. After all the "Israelites indeed" of the natural seed were gathered in, the message went to the Gentiles, that the full number of the elect might be found. But the Lord tells us through the Apostle Paul, in Romans 11, that God's ancient people may yet be grafted into the olive tree from which they were broken off, "if they abide not still in unbelief." "And so all Israel shall be saved," after "the fulness of the Gentiles be come in." O the riches of the love and goodness of God!

TAKEN LONG TIME TO DEVELOP 144,000

If all the Jews living in Jesus' day had loved God with all their heart, with all their being, with all their strength, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. We do not know how many there would have been in the body of Christ in that event. God might have increased the number of the elect. But as it is, it has taken a long time—nearly nineteen hundred years—to find a sufficient number to complete that body. The Lord has limited the number of these to 144,000.

"AND SITTING DOWN, THEY WATCHED HIM THERE"

(MATTHEW 27:36.)

Sitting down, they watched Him there,
Watched Him, fairest of the fair,
Gazed with cold, unpitying eye,
While the jeering crowd passed by;
For His vesture cast a lot
(Seamless robe, without a spot);
Watched the "Man of Sorrows" there,
Who the world's great sin must bear;
Watched while darkness veiled the sun,
Watched until He cried, "'Tis done!"

God of Heaven! forbid that I
Thus should gaze with pitiless eye
On a suffering child of Thine,
Watch him while his foes malign,
Watch him while his life-blood flows,
Watch until the dark day's close;
Grant me, Lord, a heart of love,
Make me like a tender dove;
Let me bring him strength and peace,
Until death shall send release!

G. W. SEIBERT.

THE SONS OF GOD

JANUARY 23—ROMANS 8:12-30.

DIVINE SONSHIP LOST BY ADAM—JEWS NOT A HOUSE OF SONS, BUT OF SERVANTS—CHRIST A SON—THE HEAD OF THE HOUSE OF SONS—THE STRAIT GATE AND NARROW WAY BY WHICH THE CALLED MAY BE ACCEPTED INTO THE FAMILY OF GOD—EVIDENCES OF OUR BEGETTING—THE PREDESTINATION OF THE ELECT—TO WHAT ELECTED.

"For as many as are led by the Spirit of God, they are the sons of God."—Verse 14.

Today we have another wonderful lesson from the inspired Apostle St. Paul. It points out that the church is a new creation, begotten of the holy Spirit, now being gestated in preparation for the glorious resurrection birth to the spirit plane. There is no more important lesson than this.

According to the Bible, Father Adam was created a son of God—in the image of God and only a little lower than the angels—on the earthly plane, instead of the heavenly. (Psalm 8:5) When Adam sinned, his blessed relationship with God as a son was forfeited. Forthwith he was a sinner and under the sentence which God had foretold—not an eternal torment sentence, but a death sentence, with an accompaniment of mental, moral and physical degeneracy. There have been no human sons of God since Adam's time—except Jesus. The Jews, received by the Lord under the Law Covenant, were not a house of sons, and never understood themselves to be sons of God. Instead, they threatened to stone Jesus to death because he declared himself a Son of God. As St. Paul de-

clares, "Moses was faithful as a servant over all his house [of servants], but Christ as a Son [the Head] over his own house," a house of sons—the spirit-begotten church.

THE HOUSE OF SONS

St. Paul points out to us that the natural man, no matter how wise or educated or talented, cannot understand and appreciate fully the deep things of the Bible, because God has caused them to be so written that only the spirit-begotten can fully comprehend them. "They are spiritually discerned." (1 Corinthians 2:14) Thus the church of Christ is a company of regenerated beings. Once they were members of the Adamic race and, through sin, "were children of wrath, even as others." (Ephesians 2:3) Now they are reckoning themselves as dead to the divine sentence upon Father Adam. They have accepted Jesus as their Redeemer, and the sacrifice of his life as the atonement-price for their sins.

When they accept the invitation to become followers of Jesus, he becomes their Advocate with the Father; and by the arrangement of the divine plan his meritorious sacrifice is applicable to them as a covering for sins past and imperfections future, and affords them opportunity to be accepted of the Father, begotten of the holy Spirit and eventually to attain joint-heirship with himself in the kingdom, "if so be that we suffer with him, that we may be also glorified together."—Verse 17.

These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the school of Christ, the faithful will eventually reach perfection on the spirit plane as sons of God, led by the spirit. These, on the authority of the Scriptures, exercising faith, are enabled to call upon God as their Father—"Abba, Father." Through the Word and through their own experience these receive the witness of the spirit of the Lord that they are God's children and joint-heirs with Jesus—the grand perfection being dependent upon their suffering with him. These have no obligation any longer to the flesh; for they are new creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through the Word of God.

These new creatures, sons of God, in their weakness and ignorance might ask amiss. But the Lord would not deal with them according to their imperfection of asking; he would accept the spirit of their request. The groanings and desires of our spirits, our minds, will be taken by the Lord as instead of our imperfect utterances in prayer; for God, who knoweth all things, yea, the thoughts of our minds (spirits), accepts these. All such may know that "all things work together for good to them"—because they love God—because they have been called according to his purpose.—Verse 28.

EXPLANATION OF THE GOSPEL CALL

Verses 28-31 make plain to us that God has a special purpose in the special Gospel high calling of this present age. Other Scriptures show that this calling of this present age is to joint-heirship with Jesus in the Messianic Kingdom which is shortly to grant restitution blessings to all the families of the earth. To get a suitable class to be the teachers, blessers, rulers and judges of the world in the future has been the object of this Gospel call. Jesus, the Head of the church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers, called during this Gospel age, will have a similar blessing at the hands of God—glorification on the spirit plane, if faithful.

Our study concludes with an explanation of God's call. God foreknew, or purposed in advance, that he would have such a church as the Apostle describes, to accomplish the work mentioned. All that was predestinated or arranged in advance. But in order to be of that predestinated and glorified class, certain things were necessary; i. e., that all those who would be finally accounted worthy of a share in the kingdom, must be copies of God's dear Son—in heart, in character, and like him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the kingdom than those who are character-likenesses of Jesus.

Then the Apostle points out the procedure by which God has selected this predestinated or foreknown class to be copies of his Son. They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest-hearted who were feeling after God, desirous of knowing him and serving him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by him through faith, whom God also glorified (honored) by begetting them with the holy Spirit, bringing them into his family as children, joint-heirs with Jesus, to the privilege of suffering for the truth and being glorified in connection with the kingdom.

"Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.
Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the Message spurn;
Consider Him who thus endured,
And Immortality secured!"

ST. PETER'S SERMON ON RESTITUTION

JANUARY 30—ACTS 3.

HEALING A LAME MAN—THE APOSTLES IGNORED THEMSELVES AND ASCRIBED THE POWER AND HONOR TO JESUS—THE PEOPLE WERE IMPRESSED—ST. PETER IMPROVED THE OPPORTUNITY TO POINT OUT THE SIN COMMITTED BY THE NATION WHO CRUCIFIED JESUS, AND ALSO THE MERCY OF GOD AND HIS WILLINGNESS TO FORGIVE THEM AND BLESS THEM—THEY SHOULD REPENT IMMEDIATELY TO GET THE CHIEFEST BLESSING—AFTERWARD WOULD FOLLOW "TIMES OF RESTITUTION"—ALL THE PROPHETS SPOKE OF THOSE TIMES—THE CHURCH OFFICIALS WERE OFFENDED.

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Verses 19-21.

The apostles at Pentecost, in receiving the holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message which was to gather from the Jews and from every nation a consecrated class of people to become the spirit-begotten sons of God and eventually to be the bride, the Lamb's wife and joint-heir in his kingdom.

Full of this courage St. Peter and St. John, the leaders amongst the apostles, went up to the Temple to pray—not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people. Probably they expected that the Lord would there bring them in contact with the most devout Jews so as to give them an opportunity of testifying the good tidings to these.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Look on us"; and he looked, expecting to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Verse 6) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long withered became strong; and he went with the apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON

A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon—a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your scribes or Pharisees could have healed this man as we have done;" etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. This miracle is done in Jesus' name—in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also of

God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the divine plan as a reason why his hearers should consecrate themselves to God. (Verses 13-26) They should repent of sins personal, as well as national, and be fully converted, or turned around—to know the Lord, to obey him, to be followers of Jesus whom they had crucified. The result of this would be the coveting of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would mean that their sins would be blotted out completely with the glorious change of the first resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown in animal body, raised a spiritual body."—1 Corinthians 15:43, 44.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious times of restitution of all things, which God had foretold through all the holy prophets of the past. These would be times, or years of refreshing, as well as of restitution—a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

Any prophet that had not mentioned these restitution years could not have been a holy prophet, St. Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. The Master himself, the Redeemer of the world, declares: "Behold, I make all things new." "There shall be no more curse." Eventually there shall be no more sighing or crying or dying. All things will be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (Deuteronomy 18:17-19) Jesus is Head of this class; and all now received into God's family by the begetting of the holy Spirit are counted members of the body of Christ, the church. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I—an antitype] shall the Lord your God raise up unto you from amongst your brethren." (Verse 22) God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus—the apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the body of Christ, otherwise styled the bride class. The full raising up of these will not be accomplished until the resurrection of the church is completed.

When this great Antitype of Moses (Christ and the church, his body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—physically, mentally, morally—and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people—will meet the fate of the intelligently wicked. "All the wicked will God destroy."—Psalm 145:20.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin; and Israel according to the flesh will again take first rank in divine favor, as explained in Romans 11:25-32.

OBEYING GOD RATHER THAN MEN

FEBRUARY 6.—ACTS 4:1-31.

THE COURAGE OF GOD'S SERVANTS—ST. PETER THE SPOKESMAN BEFORE THE SANHEDRIN—THE WISE MEN MARVELED—THE APOSTLES IGNORANT AND UNLEARNED—NOT THE SPIRIT OF FEAR, BUT OF A SOUND MIND AND OF COURAGE—TAUGHT IN THE SCHOOL OF JESUS—WONDERFUL RESULTS—WHEN TO OBEY AND WHEN TO DISOBEY.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

St. Peter and St. John, arrested for preaching Christ as the healer of the lame man in the Temple, were called to answer before the Jewish High Court—the Sanhedrin, composed of seventy learned Jews. These sat in a circle, and had their prisoners before them. When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given there by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus.

However, under the guidance of the holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as his ambassadors! As St. Paul said, "We preach not ourselves, but Christ Jesus."—2 Corinthians 4:5.

Under any circumstances, how courageous indeed were the Apostle's words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole!" St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors.

Some one might suggest that St. Peter did not use gentlemanly language—that he should not have made such a home-thrust at the Sanhedrin. Mr. Benson, in *The North American Review*, gives a definition of the term gentleman which seems to fit this case. We quote:

"'How do you define a gentleman, then?' said the lawyer, leaning forward at a certain point of the conversation. 'The gentleman, it has been said, is a man who is never offensive unintentionally,' said the parson. Two of the guests murmured 'intentionally,' by way of correction; and the parson smiled. 'No,' he said, 'a gentleman is sometimes offensive when honor and reason demand it, but then he means to be. The man who is not a gentleman is often offensive when he does not mean to be.' 'But is he always a gentleman when he is intentionally offensive?' asked the lawyer. 'The gentleman is,' said the parson with a smile."

In St. Peter's case it was not a time for quibbling. It was a time when a gentleman was in duty bound to use his opportunity, in no unkindly way, in placing the truth before his hearers. And how much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of him from the dead.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (Psalm 118:22), saying, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they also would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honor of men, high station, often put the possessors of these at a disadvantage.

The Sanhedrin were rich, not only financially, intellectually and in honors of men, but also in education. To them forcefully belong the words of Jesus, "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the

Gospel. Thus we perceive that there are compensations in the divine arrangement, and that in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich, not many great, not many learned, not many noble would be among the chosen of the Lord or would receive positions in the bride class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Perceiving the boldness of St. Peter and St. John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." Ah, yes! of Jesus also some one had said, "How knoweth this man letters, having never learned?"—in any of our schools. (John 7:15) They knew of his power with the people through the spirit of the Lord and of his straightforward presentation of the truth. They recognized these men as of the same character—filled with Jesus' Spirit. And to this day this is true of the followers of Jesus. As the Apostle wrote, "God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of the Lord Jesus and of the faithful apostles, so that of all such people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved." We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow in his steps faithfully, even unto death. On these conditions we become his disciples; and having become disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the real culprits—murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle. They could say nothing. So they put forth the apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus and about their being his murderers should spread amongst the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

COURAGE IN PREACHING THE GOSPEL

Then was shown the marvelous courage of the apostles. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (Romans 13:1-7; 1 Peter 2:13-17) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power—from God.

God had commanded the disciples through Jesus that they should be God's mouthpieces to preach the Gospel Message that the death of Jesus was efficacious for the cancellation of sins; and that he who was slain was by and by to come and set up his kingdom, and to bless the world by releasing it from the bondage of sin and death. They were also to invite all who had faith to believe this message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that kingdom which is not yet set up. By such faithfulness they would manifest the faith that was in them and their loyalty to God; and on account of this they were promised a share with Messiah in the kingdom which he would establish.

It was therefore the duty of the apostles, as it is the duty of all the followers of Jesus, to make known the Gospel Message wherever there are hearing ears, and not to fear what man may do—although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic, or otherwise be in conflict with legal regulations. The apostles were not interfering with the regulations of the Jewish Law in speaking in public, as they did in the Temple. Their courage was really authorized by the law; and the Sanhedrin, in forbidding them, went beyond its bounds.

The church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when they were released, then a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the apostles, for the promises of his Word, and for the miracle which had led up to all this. As a consequence, we read that all were so encouraged that "they spake the Word of God with boldness"; and that "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Our Golden Text, in full accord with the lesson, is properly an exhortation to all of God's people everywhere to be faithful and loyal to God and his cause. Let us each apply it to himself: "Watch ye, stand fast in the faith, quit you like men, be strong."

THE VALUE OF MODERATION

***"Let your moderation be known unto all men. The Lord is at hand."*—Philippians 4:5.**

Question.—The Apostle Paul says, "Let your moderation be known unto all men." What is the particular thought here in the word "moderation," and what is the connection between these words and the sentence, "The Lord is at hand," which follows?

Answer.—The spirit of the Lord is said to be a spirit of wisdom, a spirit of justice, a spirit of love, a spirit of a sound mind. Whoever, therefore, receives the spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of this moderation, or reasonableness, or gentleness, is of course, comparatively small. But he gradually gets a greater appreciation of the value of this quality. His ideas become more reasonable as he becomes sanctified by the spirit. He will have more and more of the spirit of a sound mind, of gentleness, meekness, and will become more and more prepared for the kingdom soon to be established.

This attitude of mind comes in large measure as a result of knowledge. As he comes to know more about God and his plans, more about the origin of sin in the world, how it came about and how its penalty has passed upon all men by a process of heredity, the true disciple of Christ feels more of the spirit of moderation and acts with more consideration and charity toward others than if men were perfect. As we realize that these imperfections vary in number and in degree in different persons, so in our dealings we must be moderate toward all, wise in our dealings with all, patient toward all, having the spirit of justice, of reasonableness, of mercy.

This injunction of the Apostle does not refer to the exercise of this quality toward the church only, but toward all men. Properly, of course, this moderation would begin at home, and would be more particularly manifest in good works in the church, as in opposition to the evil sentiment—anger, malice, evil-surmising, hatred, strife—works of the flesh and of the devil. But the spirit of moderation should not be confined to the home, but should be manifested toward all with whom we have intercourse or dealings. It was said of the apostles that people "took knowledge of them that they had been with Jesus and learned of him." We should so live before all, both the brethren and the world, that they would thus take knowledge of us. We should see to it that our conduct is a credit to the great and noble cause with which we are identified.

The connection between letting our moderation be known and the statement, "The Lord is at hand," seems to be that the Lord's people are to have in mind their expectation based upon the promises of God's Word, that Messiah's Kingdom is shortly to be established, and that this should help them in living an exemplary life. Whether the passage should be considered from the viewpoint that the church of the apostles' time were living in the latter part of the great seven-thousand-year week, and that the great Sabbath was at hand, when the Lord was about to come and set up his kingdom and set things straight in the world, and that hence they could well be patient and considerate, or whether it should be from the viewpoint of time—that the Lord's children should exercise the grace of moderation because they had little time left in which to manifest it—we do not know. At any rate, knowing that the opposition of sin will not last very much longer, we may have the greater patience and exercise this patience with

the greater ease when we have this thought before our minds.

The Apostle gives a similar thought when he says that the tribulations which the Lord's people undergo are not worthy to be compared with the glory that shall be revealed in them. This should make us very moderate, very forbearing, under circumstances which would make others very rude, very angry, very immoderate. We can be very gentle, not only because of our knowledge of the nearness of the kingdom, but also because of our knowledge of the weaknesses of others, which cause them to impinge upon our rights.

SOME INTERESTING ITEMS

PARIS BRETHREN MEET REGULARLY

Extracts from a Letter of Brother Joseph Lefèvre, main Elder of the I. B. S. A. Class in Paris, France, to Brother Louis F. Ruel, of New York.—Translated.

Please, Brother Louis, openly tell our Beloved Pastor Russell, and through him all the dear brethren over there, of the cheerfulness and perfect peace which I derive daily from "My Morning Resolve" (especially the last part of it), in my long exile from my home in Denain (invaded territory), and from separation of my wife and other dear ones there. Also, the added blessing that I find, when at times my courage would fail me, in recalling the words:

"Faith can firmly trust Him,
Come what may,"

and then, softly repeating them, I regain greater comfort and joy! Yes; I desire of you the favor to thank the Lord for the precious help I have received from this "Resolve" counseled by the "faithful servant." I deeply appreciate the service, and must give vent to the feelings it suggests.

I do not write to the dear Pastor, because being unable to express myself properly in English, I think better to sacrifice my own satisfaction than to divert otherwise too much of his attention from the interests of the many. However, I know how much he loves also the brethren of Northern France—and these, too, know it. Therefore, daily, from every heart of our people, ascends to the heavenly throne a fervent prayer beseeching for Brother Russell, our Pastor, an ever-increasing measure of the spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his "glory and joy" (1 Thessalonians 2:20), by their faithfulness, faith and perseverance.

The Lord has made his truth known here to some new hearts by my humble voice and despite my poor health. We have a class now of about forty-five, and every week new, thirsty souls come to the spring of the new life. A number have known the beauty and privilege of consecration, and they are making large strides in spiritual progress. Nearly all the members attend the weekly testimony meeting. Three evenings during the week there are meetings (one at the other end of Paris), for Berean Studies or to discuss the Epistle to the Romans, with an average attendance of twenty.

Until lately I have had to take personal charge of all the meetings, with the preparatory study that each entailed, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office [an insurance company]. By now the Lord has given me a competent assistant in my dear Brother Theophile Leguime [formerly a Deacon at Denain], also physically weak, but strong in faith, who since the invasion was living with the friends at Auchel, Pas-de-Calais [a few miles from the battle front], and who has just been compelled to leave that place because the military authority became suspicious of his large correspondence with the brethren at the front and elsewhere in the interest of the truth and for their edification and comfort. The experience and ability of this brother will much avail, so that several things will be thus better cared for, under God's providence, answering my prayers that "He would send forth laborers into his harvest."—Matthew 9:38.

SHARP P. O. CENSORSHIP

An Exchange asks: How far can a government department go in censoring printed matter committed to the mails?

Will the Postmaster-General bar the following extract from a speech made by Kaiser Wilhelm of Germany in 1891 to recruits?

"Recruits! before the altar and the servant of God, you have given me the oath of allegiance. . . . . Only one enemy can exist for you—my enemy.

"With the present Socialist machinations, it may happen that I shall order you to shoot your brothers or even your parents—which God forbid—and then you are bound in duty implicitly to obey my orders!"

If the Postmaster-General permits the above to go through the mails, why should be object to the little article by Jack London, reading in part:

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier—it is a depth beneath which he cannot go."

Postmaster-General Burleson does object to the above. When it appeared on post-cards circulated by a peace society, he issued an order barring such post-cards from the mails.

THE NEXT POSSIBLE STEP.

To say that a newspaper carrying this text should be barred from the mails would be the next logical step. The distinction by the department is that such matter on a post-card is "openly displayed." In a newspaper it is not.

The censorship is based on section 212 of the criminal code, which excludes from the mails all matter which carries openly any reflection on the character or conduct of any person. The department, however, has construed this to mean any class of persons.

Leaders of the various peace societies are indignant over what they call this usurpation of power on the part of the department.

EUREKA DRAMA WORK

DEAR ONE IN CHRIST:—

With the closing of the year 1915 we find that our activity in the EUREKA DRAMA work must close also.

We have been working continually nearly all summer, showing almost every night. We traveled by wagon, and camped out, making our expenses very light; but as the cold weather came we found that the rental of halls and board and lodging were more than we could handle, so we have decided to discontinue our efforts until spring, except in a few towns we can easily reach by rail.

We have the DRAMA on the loan plan, and would like to keep it, hoping to start again as soon as the weather permits. We completed four counties in the past year. We showed, on an average, to one hundred and fifty persons each evening, and much interest was aroused.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received the names of those most interested. When we first started with the DRAMA we would pass pencils and encourage the people to sign, but we found that we could get those most interested by merely drawing their attention to the subject of the free booklet. All of us were blessed in the service and by the experience we passed through, some of which were not the most pleasant, but we believe they were for our good.

We have shown in many churches, and on two occasions we showed on Sunday evening after the preaching service. We also found some towns bitterly opposed, and the ministers would write articles for the local papers condemning Brother R. and the DRAMA. This only helped to increase interest, and two of these articles we were privileged to answer through the same columns. We did this in as kindly a way as possible.

Please let us know if it will be all right to keep the DRAMA here and use it during the winter, as we have opportunity. If the work does not close by spring, we hope to become active again in the service for the King of kings,

Your Brother in Him, L. E. EDWARDS.

FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French WATCH TOWER.)

I have been happy to receive word that you can again send us "LA TOUR DE GARDE" with the precious teachings of the faithful and wise servant. What a joy and comfort we find in having our eyes opened and being able to understand the divine plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon he will heal every wound, wipe away all tears and reign in righteousness. This is indeed "the vision of glory presented to our faith," in which glory we shall share if we are faithful to the end. And this is the time for us to realize in part Psalm 46, and wait patiently for the fulfilment of the rest.

J. B. and J. TILMANT.—*Belgium.*

Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in THE TOWER office. Here on Sunday mornings we have Berean Bible Studies which are very useful, I can assure you, and worship in the afternoon. We frequently give an opportunity to the brethren, urging them to show what progress they have made in the study of the Word of our heavenly Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters and friends on the average, take part, and you can believe that God's blessings are much appreciated by the little class at Bruay, and we ask you to help us bring them before the throne of the Father. The wonderful article in the July TOWER was to me a comfort and a blessing. Let our thanks go to the God of all grace for the sweet privilege he has granted us to know the truth through the channel of him appointed! We keep on our heart every one of you, also our beloved Pastor Russell, to whom please transmit our most hearty greetings in Christ.

E. LARVENT (Department of Nord).—*France.*

"MY LORD AND I"

DEAR PASTOR:—Enclosed find Money Order to the amount of $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by denying myself. What a little it is, to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my DAWNS and Bible, and we have a glorious meeting. I am very much isolated. I have to sneak away and hide everything that belongs to the truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my WATCH TOWER, and the Lord has wonderfully preserved that.

I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's church, and all is so different.

I am striving to do the best that I can, like Lot in the midst of ungodliness. This is his will, and his will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may he give you the very best place in his kingdom; for you deserve it. I am, Yours in Christ. ——

AN INDIAN'S ENTHUSIASM FOR THE TRUTH

ESTEEMED PASTOR RUSSELL:—

I am a Canadian, native-born Indian. A little over a year ago, while in London, Ont., a good friend of mine gave me a copy of BIBLE STUDENTS MONTHLY—Vol. III., No. 13—saying, "There is a lot of good, common sense reading."

I perused the pages and, thank God, from that time I was awakened to know more of the blessed truth! I have been a Bible student all my life and I now see why I have so frequently been at loggerheads with my spiritual teachers.

I sent for more of the "B. S. M." and I thank the Lord that with these you sent me also a copy of THE DIVINE PLAN OF THE AGES. After reading this my hope revived, for it was the very thing I had been blindly searching for in the church with which I had cast my lot.

I am so happy now that I fear not death—glory to his name! I take up my cross daily and tell my friends the blessed truth. Of course, I find the devil busy with his misrepresentations, but I try daily to be more like my Master and to know more of the truth which satisfies.

It had been my one desire to see you face to face since the truth became my stay, and I thank God that he granted my desire. I shook hands with you at the depot, London, Ont., and heard you lecture there.

In closing let me say that I am studying your series, STUDIES IN THE SCRIPTURES, and loaning these and others of your writings to my friends, as I can spare them. I am told one of these burned the papers I gave him; but as for me, I shall die a Bible student.

With true Christian love to you and all your helpers and all Bible students, I am SAMUEL JOHN.—*Ont.*

"GREAT WAS THE FALL THEREOF"

DEAR PEOPLE OF THE LORD:—

Enclosed find $1 to cover the difference in expense on the leather-bound "Emphatic Diaglott." And whatever is left over, please use in the cause of the Lord.

We have a class for all here on Wednesday evenings. You ought to see the enthusiasm. We started out with 4; now we are over 30; and our class is only 3 months old. But the "break" in our favor came only 3 weeks ago, just at the close of a four-weeks' "revival" conducted by an "evangelist" of the "Christian Church"—the only church here. Much abuse was hurled at us during those four weeks, but we said never a word. The speaker frequently referred to me as "false teacher," "weak-minded," and "ignorant," but at the last day of his tirade his patience "busted" and he openly challenged me to a debate. I saw my call and promptly accepted. So we hired the M. W. A. Hall for the last evening of his stay here. (It was just the right time, too—for us.) The evangelist contended that Jesus was not a created being, that Jesus' body certainly rose, and that the dead are in "conscious existence," and also that all the dead have nothing more coming to them than what they have already received. Every one in the neighborhood, including most of the cripples, came to attend what they termed "The Great Debate." The evening passed off nicely, the audience was attentive and quiet, the chairman maintaining strict order throughout.

So far as the debate is concerned, my opponent was not very well posted, and he fell down on all points with a crash. It was a sad ending for their "revival."

I am writing this hurriedly, so please overlook composition errors. You may use any or all of this letter for any purpose, if you wish.

In fellowship and Christian love, E. N. FEROE,—Wash.

"AN ECCLESIASTICAL BATTLE" BY JUDGE J. F. RUTHERFORD.

DEAR MR. COWARD:—

I have to thank you for the copy of the vindication of Pastor Russell, which you were kind enough to send me, and which, I need hardly tell you, I read with interest, having, as you know, been to some extent prejudiced against your leader and his work.

Its perusal cannot fail to increase my interest in his writings, as each point raised by his champion carries conviction with it to any one who enters the jury-box with an open mind, as, thanks to your interview, I was prepared to do.

Again thanking you, and with best wishes for yourself and work, I am

Yours faithfully, CHAS. A. SMITH.—*West Indies.*

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WHAT IS EMBODIED IN TRUE HUMILITY

"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves."
—Philippians 2:3, Diaglott.

Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency—self-esteem, self-exaltation, pride—a feeling that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humility esteeming others as excelling yourselves," it is a question as

to just what the Apostle meant. Those who have come into Christ should make progress, and should therefore feel that they are better than they were before they came into Christ. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the truth; and Jesus had said that whosoever should injure one of the least of his disciples would transgress seriously. We cannot say, therefore, that we are the chief of all sinners. We think that few of the Lord's people could say, I am the chief of sinners—either from the standpoint of committing crime or from that of persecuting the church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realize that no two of the Lord's people are just alike. If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have with more resolute purpose to succeed than I am using what I have. If this be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good ones, especially their loyalty of heart. With ourself personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his heart something good, noble and true; and since God is dealing with him as a son, he is therefore to be esteemed as a brother." Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than he does us. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother.

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much perseverance as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into his family. "Love beareth all things, ... endureth all things." "As we have opportunity, therefore, let us do good unto all men, especially unto them of the household of faith."—1 Corinthians 13:7; Galatians 6:10.

HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity on the part of the Lord's people that they be clothed with humility. They tell us that this grace is indispensable to those who would abide in the Father's favor; for God resists the proud, while he continually shows favor to those who are of humble spirit. Thus he encourages humility and discourages pride. (1 Peter 5:5; James 4:6) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and encouraging these evil qualities he lost his exalted position, having become Satan, the adversary of God. If Mother Eve had possessed the proper humility she would have said, when tempted of the serpent, I will not listen to this suggestion to disobey my Creator; he knows what is for my highest good, and I therefore submit myself to him who knows all things. "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

In contrast, we have given to us a beautiful illustration of the opposite spirit—humility—in the case of the Logos. We are shown how he humbled himself, and how God has highly exalted him—to the very position which Satan coveted. So if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

The heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a gift. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we lacked it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to his will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master and that without him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from him. Knowing all this, I gratefully accept these things, and humble myself under his mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become his disciples can our Lord become the Advocate; and unless he be the Advocate none can be accepted of the Father. We might have a blessing in the times of restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before he will beget us of the holy Spirit, before we can become a part of the anointed body of Christ. If we would make any true progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only nominally submitting while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessing.

God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that he had perfect powers. But no matter what his own ideas were, he submitted himself to the Father, and said, "Not my will, but thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy, pressed down. But when the Lord felt the Father's hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the Hand did not crush him, although it seemed to do so. Instead of being a crushing, it was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same Hand lifted him up and "set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-23.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But he cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not faith only, but loyalty also, is necesssary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. It is to those "who, by patient continuance in well doing, seek for glory and honor and immortality" that God has promised "eternal life."—Romans 2:7.

We should recognize divine providences and look for them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking his guidance.—Psalm 123:1, 2.

OUR ATTITUDE IN TRIAL

This divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; he could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to thee, to see what is thy providence in the matter; for thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely thou hast some lesson for me in this experience. I know not what thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive thy will."

As he prays thus, he should at the same time be on the lookout for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in his kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, "Let this mind be in you which was also in Christ Jesus." He had been reciting the qualities necessary to the church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in his prehuman existence. As the Logos, he was in the form of God—the spirit condition. Yet he was not ambitious; he was not self-seeking. On the contrary, he made himself of no reputation—divested himself of his former glory and honor, that he might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with him, but manifested a very different disposition—an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as he attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is he seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that he maintain that mind in order to work out the blessed fruitage of patience. Three and one-half years were required for Jesus to complete his work; and it was not until after he reached the cross and could say, "It is finished," that he was "set down with the Father in his throne." If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, but humbled himself. Lucifer took the opposite course. Instead of humbling himself, he said, "I will be like the Most High." (Isaiah 14:14) Here we have an illustration of what we should not do. It is a principle of the divine government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—Luke 14:11; 1 Peter 5:6.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel age to only the Lord and the church. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind—every one who shall attain everlasting life. We must remember, however, that divine justice never calls for self-sacrifice. It calls for obedience and the obedience of the church is the extreme of obedience—even "unto death." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe.—Revelation 2:10.

TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from one of Brother Russell's meetings.

Before we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the church for the near future. Do you think that the church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book of Revelation, we would get out the Seventh Volume very soon. There are a few things of which we are not just sure. We do not like to do any guess-work. We could guess about some things, but we do not allow ourself to guess. "If any man speak, let him speak as the oracles of God."—1 Peter 4:11.

"But, Brother Russell, what is your thought as to the time

of our change? Were you not disappointed that it did not come when we hoped that it would?" you will ask. No, we reply, we were not disappointed. Two years before that time we pointed out in THE WATCH TOWER that we did not think the change would come October, 1914. But, Brethren, those of us who are in the right attitude toward God are not disappointed at any of his arrangements. We did not wish our own will to be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change his plan to suit us. We did not wish him to do so. We merely wish to be able to apprehend his plans and purposes.

"What do you think of things now?" you ask. "What would you think are the present indications?" To this we say, We have already mentioned in THE WATCH TOWER and in talks given to the friends what is our thought as to the type of Elijah and Elisha in the close of the earthly career of the Prophet Elijah. We will briefly refer to it again here, and perhaps might add a word further. We recognize that the church of God is the antitype of Elijah because she is, with her great Head, The Christ of God. It is The Christ in the flesh that antitypes the Prophet Elijah. His experiences during his career as God's Prophet typified the experiences of The Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ Body in the flesh.

PASSING OF LAST CHRONOLOGICAL POINT A TEST

We remember that when the Lord would take up Elijah into the heavens he brought certain things to pass that would make a parallel to the taking away of the last members of Christ. We believe that this is a reasonable inference. We have seen how the Lord, upon the day that Elijah was to be taken away, sent him to four successive places—Gilead, Bethel, Jericho and Jordan. At each of these different places Elijah evidently thought that the Lord would take him. And so it has been with us. During this harvest of the age the Lord, through his Word, has seemed to send his people to four different points of time—1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the age was upon the church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place." Finally we reached the last place of the four—October 1st, 1914. This was the last point of time that Bible chronology pointed out to us as relating to the church's experiences. Did the Lord tell us that we would be taken there? No. What did he say? His Word and the fulfilments of prophecy seemed to point unmistakably that this date marked the end of the Gentile Times. We inferred from this that the church's "change" would take place on or before that date. But God did not tell us that it would be so. He permitted us to draw that inference; and we believe that it has proven to be a necessary test upon God"s dear saints everywhere.

WHAT SMITING OF THE WATERS MAY MEAN

Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun. The shaking is still going on, day by day, week by week, and will continue until the work of destruction is complete. Do we see anything definite as yet as to when we are to finish our earthly course? We do not see anything positive thus far. If any of you find out anything, we wish you would tell us.

What do we expect? We expect just what the picture points out. Of late we have been thinking considerably of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan. The waters divided to right and left, and the prophets went over dry shod. After they had crossed, they went on, talking together. They had received no further instructions from the Lord. They simply walked on. Suddenly the chariot of fire appeared and separated them, and Elijah was taken away in the chariot by a whirlwind.

CHARIOT OF FIRE TO MAKE SEPARATION

What does this signify in antitype? We think that it signifies a division between the little flock and the great company. We are to be careful not to form a judgment as to who are to be of the great company, however. Some say to us, "What do you think of such a brother?" We are not to judge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord himself will do the dividing.

A WORD OF WARNING

Right here we will give you a little illustration of how serious a mistake might be made along this very line. On one of our tours we were in a car with one of the pilgrim brethren and another brother living in that vicinity, plainly dressed. The pilgrim brother remarked, "That is Brother So-and-so, and I do not think that he is very much interested." He intimated that he thought the brother was one of the great company class. We asked him why he thought so. He replied, "I don't know; but he does not seem to take a very active part in the service nor does he attend the meetings." Now we will tell you the facts concerning this brother. That man whom the pilgrim brother thought was probably a member of the great company class was one who had given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in the interests of the cause of Christ. The pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. "The Lord knoweth them that are his."

When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each of us watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, "Judge nothing before the time." (1 Corinthians 4:5) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it.

THE "CHARIOT," THE "FIRE," AND THE "WHIRLWIND"

Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us?" some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. "But it means trouble!" Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the church? "Does it mean more trouble?" you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. "What will it be?" Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jeremiah 25: 30-33; 30:23, 24.

To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, "Cast not your pearls before swine." We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then. We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the church would be taken. If the "change" comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet.

THREE IMPORTANT POINTS

But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, or picture. We do not intend to do anything to get into trouble. To do so would be like what the devil suggested to Jesus: "Cast thyself down from the pinnacle of the Temple." We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it.

"Are you expecting the fiery chariot any minute now, or do you think it some little distance off—perhaps some months yet, or perhaps a year or more?" will be asked. At least a year, or probably more, is my thought. Something else is coming first, dear friends. We do not as yet see clearly just what it is; but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. "What does it mean?" you ask. Ah, we know that most prophecies are understood only after they are fulfilled! We might, however, have a suspicion. "What would that be?" Something like this: In Bible symbolic language, water represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1; Jeremiah 51:12, 13; Revelation 17:15; 22:1, 2; Ezekiel 47:1-12; Ephesians 5:26) Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype?

WHAT ELIJAH'S MANTLE MAY SIGNIFY

We answer, We believe that the peoples of earth, the public in general, are to be judged by the truth. The peopls are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or sign, of God's power with him, and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—peoples.

"Do you think that this has not yet taken place?" may be a question in your minds. We think it has not as yet fully taken place. "Do you not think that the PHOTO-DRAMA OF CREATION has had a part in this?" It may be. "Will there be something more?" We do not know. We RATHER THINK THERE IS SOMETHING MORE. We do not state this positively. We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the truth, something that will eventually lead up to a great hatred. You remember that in our Lord's ministry he presented certain truths that caused the scribes and Pharisees to hate him. It was their hatred that led up to his arrest and crucifixion. The hate was there. They said, "We must kill him."

We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit of a sound mind—gentleness, meekness, patience, brotherly-kindness and love. We are to be "wise as serpents and harmless as doves." (Galatians 5:22, 23; Matthew 10:16) All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying the Lord, then we are able to take it as from him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have it to regret that we did not follow in the footsteps of Jesus.

So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see something that will bring a division in the sentiments of the people before we get into the fiery chariot. And now, dear brethren and sisters, we leave you with these thoughts, asking God's blessing upon us all.

"Mine eyes can see the glory of the presence of the Lord;
He is tramping out the winepress where his grapes of wrath are stored:
I see the flaming tempest of his swift-descending sword:
Our King is marching on."

THE HUMBLE TO BE EXALTED

FEBRUARY 13.—PHILLIPPIANS 2:1-11.

HUMILITY THE GREAT LESSON FOR ALL—THE ONLY BEGOTTEN AN ILLUSTRATION—HOW HE WAS RICH—HOW HE BECAME POOR—WHY HE WAS EXALTED—HOW HE WAS EXALTED—CHURCH WALKS IN HIS FOOTSTEPS.

"For ye know the grace of our Lord Jesus Christ, that though He is tramping out the winepress where His grapes of wrath *through his poverty might become rich."*—2 Corinthians 8:9.

St. Paul, then a prisoner in Rome, wrote these words of our lesson to the Philippian brethren, whom he so dearly loved and from whom he had received so many proofs of their love for him. No other church is mentioned as having aided St. Paul in his times of need. Their special assistance to him is mentioned—twice in Thessalonica (Philippians 4:16), once in Corinth (2 Corinthians 11:9), and now at Rome.

The Epistle to the Philippians has been styled an epistle of joy—so richly did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. He exhorted, therefore, that they remember the conditions on which such character could be developed. Nothing should be done by them through strife or for vain-glory. All of their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others—noting wherein others were superior to themselves.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found—looking for noble qualities in others, and generously hoping that they existed even when not discerned—considering the interests of the Lord's cause, and ignoring self-will or pride. Therefore they should not look merely at their own things or interests, but also upon those of others—the rights of others, the ability of others. This, the Apostle assures us, is a mark of the holy Spirit, the spirit of a sound mind, which comes to the followers of Jesus as they grow in grace and the Master's character-likeness.

This mind, or disposition, the Apostle declares, was fully exemplified in Jesus. In his pre-human conditions, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. He had no thought of robbing the divine glory and honor by putting himself upon an equality with God the Father. On the contrary, he had the same spirit that he had afterwards, when he declared, "Not my will, but thine, be done"; and again, "I came not to do mine own will, but the will of him that sent me"; and again, "My Father is greater than all."—Luke 22:42; John 6:38; 10:29; 14:28.

The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, love, justice and power. Hence, when the time came that the Father had purposed—when he would send a Savior into the world, first to redeem it and later on to become its king and deliverer—and the proposal to render this great service to God and to men was proffered to the great Logos—"the Only Begotten of the Father"—it was promptly accepted "I delight to do thy will, O my God!" was the response of the chiefest of all God's creatures. This involved a great humiliation—leaving the dignity of the chiefest on the spirit plane, to become a human being—a man amongst men—"the Man Christ Jesus"—not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally—"holy, harmless, undefiled, separate from sinners."

"THE MAN CHRIST JESUS"

After Jesus by the change of nature found himself a man amongst men, he still preserved the same loyalty to the Father.

He was only a child when we hear him say, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will—the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit-begotten One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the serpent raised on the pole by Moses, as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed—finally losing even his life—all in loyalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful is he who promised," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 9-11) He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality—the divine nature. Well can we understand the acclaim of the heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."—Revelation 5:12.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory

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SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy seed, which is Christ." (Galatians 3:16) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the prophecies of God and destroy the channel through which that seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the temptation), Satan tried to make him throw himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the prince of the power of the air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the devil was foiled.

Other instances could be cited in which the devil sought to prevent our Lord offering himself as a sacrifice for sin. Perhaps the supreme occasion was while he was upon the cross itself. Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between the earth and heaven, Satan challenged him to demonstrate his Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." (Matthew 27:40) But glory to his blessed name he never faltered, he patiently and majestically bore his sufferings in silence until he cried in triumph, "It is finished!" and surrendered his spirit into the hands of the Father. But the devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph o'er his foe—Hallelujah, Christ arose!" And today he lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sin, having failed to keep his body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen that the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his gospel, but, with the spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that he is too loving to destroy his own children and too merciful to send one of his own creatures to eternal damnation [krisis, condemnation]. Instead of preaching that "Without shedding of blood there is no remission" (Hebrews 9:22), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in his steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3) "For such are false apostles, deceitful workers, transforming themselves into [imitating] the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Corinthians 11:13-15.

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present his way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the truth for themselves. The family altar, where a portion of God's Word was wont to be read daily is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of truth.

In the Scriptures which we have taken as the basis of these remarks the gospel of Satan—the devil's delusion—is described as "a way which seemeth right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of the truth. Hence half a lie is always more dangerous in its effects than the total of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God—he takes his existence for granted and then gives a false description of his character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Galatians 3:26) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, he is acknowledged to be the most perfect person who ever lived. Attention is drawn to his deeds of compassion and acts of mercy, the beauty of his character and the tenderness of his teaching. His life is eulogized, but his death is ignored, the all-important atoning work upon the cross is never mentioned. It is a bloodless gospel, and a crossless life and, in regard to his person, he is merely considered as the ideal man.

In 2 Cor. 4:3, 4 we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our gospel be hid, it is hid to those that are lost. In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the gospel of Christ in presenting his own version of the truth. Appropriately is he designated "the devil and Satan which deceiveth the whole world." (Revelation 12:9) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists, Pantheists, Unitarians, and all other sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The devil's delusion is that we can be saved by our own works and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith, ... not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to his mercy he saved us." Ephesians 2:8, 9; Titus 3:5.

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the plan of salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the cross. He had been trying to know Christ as the "Truth" before he knew him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of his person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in him! They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this person died to save them from their sins. A merely intellectual assent to the reality of Christ's person and which goes no further is another phase of the way "which seemeth right unto a man," but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this way which "seemeth right." Those who are trusting to an outward form of godliness, those who are religious because it is considered a mark of respectability, those who attend the house of God because it is fashionable to do so, and those who join some church because they imagine that such a step will enable them to become Christians, all such are in the way which ends in death—death spiritual and eternal.

And now, my reader, where do you stand? Are you in the way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept his son.

BY ARTHUR PINK.

CHRISTIAN COMMUNISM

FEBRUARY 20.—ACTS 4:32-5:16.

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING—THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE—LOVE IS BENEVOLENT—"SEEKETH NOT HER OWN" INTERESTS ONLY—COMMUNISM TRIED—WHY IT FAILED—WHY IT WAS PERMITTED—ANANIAS AND SAPPHIRA—HOW SEVERE WAS THEIR PUNISHMENT.

"Love one another from the heart fervently."—1 Peter 1:22.

God is love; and all, in proportion as they have fellowship with God, must have his character-likeness and be loving, generous, kind. Selfishness is of Satan, the adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial age will be to give all mankind a full opportunity of recovery from the snare of the devil—to restitution, to recovery of all that was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The church at that time will be with Jesus on the spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's, is described. She will share with her Lord in his kingdom rule, his priesthood and his judgeship—giving chastisements or rewards to mankind, and those shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel age is the period in which God has been selecting this church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of his Son. (Romans 8:29) The church has received special testing and education for the glorious mission marked out for her—the blessing of judging the world. The church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts—thankfulness to God, appreciation of his favor, a desire to serve him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they

gave privately one to another, as they realized the needs. Then the matter went further and they organized a little community. Many of the wealthier sold their possessions and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all the other members of the community—share and share alike.

This manifested a very beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that test and failure for a good purpose—to show us that no such community amongst his people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's kingdom is established; but it is impracticable at the present time, as it was in the days of the apostles.

BARNABAS NOT AN APOSTLE

This lesson introduces us to Barnabas, a godly man and wise, a mighty power in the church. His name signifies consolation, and evidently it was an appropriate name. His proper name was Joses; and he must have been a very fine character when the apostles gave him the new name Barnabas —implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact.

Barnabas had a property or estate, and sold it, and brought the proceeds to the apostles' feet. He was not an apostle, for of them there were only twelve, and at this time only eleven, because of the loss of Judas. St. Paul, the twelfth apostle, the Lord's chosen vessel, and "not one whit behind the very chiefest of the apostles" (2 Corinthians 11:5), had not yet had his eyes opened to the truth of the Gospel.

Barnabas was quite willing to take his share with the others from the general dole; however, amongst those who accepted the terms of the proposition were Ananias and his wife Sapphira. These had property and sold it and kept back a portion of the price, bringing the remainder to the apostles as though it were the entire sum. Indeed in conspiring between themselves they had agreed to declare that the money they turned in to the treasury was all they received from the property. Our lesson tells of how St. Peter treated the matter. Under the guidance of the holy Spirit, he said, "Ananias, why hath Satan filled thine heart to lie to the holy Spirit, and to keep back part of the price of the land?" He pointed out to Ananias that the property was his own, that he was not compelled or urged to donate it to this community, that it was only his own voluntary gift, and that he had thus lied to God, and not merely to the community. Ananias, hearing these words, fell down dead—smitten of the Lord; and his wife suffered similarly a little later. A great fear fell on all the company when they heard of these things.

WHY REPENTANCE WAS NOT PREACHED

St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children—that they had never received the begetting of the holy Spirit; and that the Lord took this opportunity to give a great lesson to the church—to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under divine judgment with a view to teaching the church, then and in future generations, how displeasing in the Lord's sight is hypocrisy—especially in respect to religious things.

If these two had been spirit-begotten, then their punishment would be the second death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind for whom Christ died, and have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favor may be expected for the world in general, in the sweet by and by—during the Millennium, when "all the families of the earth shall be blessed" and be brought to a knowledge of the truth and to an opportunity of accepting the same unto salvation.

If our surmise be correct, Ananias and Sapphira were in a very different position from Judas, who had companied with our Lord for years, who had witnessed his miracles, had received of his holy Spirit and through that power had cast out demons, healed the sick, etc. Our charitable thought for Ananias and Sapphira is, that if they had not received the holy Spirit they but imperfectly appreciated what they were doing. Although they did know that they were practising a deception, they apparently did not get a proper focus upon the matter. Our expectation for them is that they have not sinned unto death; and that the life which they lost they will have back again in the resurrection time, with full opportunity to get matters straight and to determine finally their loyalty or disloyalty to God under the illumination which they will then have.

The designed effect was realized. Great fear and respect for God and everything appertaining to him in religion fell upon the whole multitude. It was worth while to punish the one couple severely, in view of the preparation made for their blessing in future and in view of the lesson which their experience brought to the remainder of the church.

THE SAME SPIRIT OF DECEPTION NOW

We are not gifted, as was St. Peter, with authority to represent the Lord's interests in judging others. It would appear, however, from all that we are able to know, that there are many today living equally deceptive lives. We are not permitted to judge them, but they judge themselves by what they tell us. They profess to be consecrated to the Lord—Jehovah—sacrificed to the divine cause. Nevertheless they keep back much through self-will, professing to be fully devoted followers of Jesus.

Some of these, doubtless, belong to the same class as Ananias. They have become associated with Christians, but have never been begotten of the holy Spirit and have really neither part nor lot with Christ. Others may be real Christians, and be keeping back part of their consecration. If so, the latter may be sure that they will be dealt with. So the Apostle declares, "If we would judge ourselves, we should not [need to] be judged [of the Lord]. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Corinthians 11:31, 32) Such Christians, building upon the Rock Christ Jesus, will apparently need to come through the fiery ordeal pointed out in the Bible, and "wash their robes and make them white in the blood of the Lamb," in great tribulation—for failing to live up to their covenant of complete sacrifice.—Revelation 7:9-17.

It would indeed appear as though hypocrisy, which the Bible intimates is especially wicked in the sight of God, is practised to a great length amongst the nominal followers of Jesus. Professions of creeds not believed and a form of godliness without its power seem on every hand to tell us that many must be living hypocritically and subject, therefore, to the divine judgment. The lesson to us is, "Take heed that no man take thy crown."

Our Golden Text here comes in appropriately. We are to love one another—first our heavenly Father, then our heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the heavenly kingdom.

PERSECUTION'S GOOD RESULTS

FEBRUARY 27.—ACTS 5:12—6:7.

METHODS USED OF GOD—DIVINE APPROVAL OF THE GOSPEL—OPPOSITION BY THE SADDUCEES AND THE CHIEF PRIESTS—MULTITUDES BELIEVED IN JERUSALEM—CHURCH COMMUNISM BEGAN TO FAIL—SEVEN DEACONS APPOINTED.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

The manifestation of love and sympathy amongst the early Christians had a salutary effect in backing up the teachings of the apostles. The principle is as true today as it was then. The living of the Christ life is necessary to a proper endorsement of the Gospel message. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) The worldly are apt to read the Gospel influence in the lives of professors before they give particular heed to the message.

Alas, that we can see so many evidences of the fulfilment of the Apostle Paul's words respecting our day! He declares that at this time many would have a form of godliness without its power, and be "lovers of pleasure more than lovers of

God." (2 Timothy 3:5) The difficulty seems to be that sectarianism has lost the essence of the Gospel message which Jesus and the apostles taught. That serious loss has had various substitutes favored by the great adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel message which Jesus and the apostles taught was expressed in our Lord's prayer: "Thy kingdom come; Thy will be done on earth, even as it is done in heaven." (Matthew 6:10) The apostles exhorted the people to prepare for the kingdom of God's dear Son and to accept the invitation to become members of the bride class.

The parables of Jesus, his sermons, and the teachings of the apostles abound with the thought that Messiah's kingdom will be the great panacea for all the ills of the world; and that the church, if found faithful, will share her Master's glory, honor and immortality. It was because St. Paul had this glorious hope before him, he declares, that he was willing to endure hardness as a good soldier of Jesus Christ and to count all his afflictions and sufferings for Christ, his sacrifice, but light afflictions. Because of these hopes, because of this deep-seated faith, he counted all earthly prospects as valueless in comparison, and willingly sacrificed his fame, his family position and his Roman citizenship, and endured stripes, imprisonments, buffetings and derision.—Philippians 3:7-11; 2 Corinthians 4:17; 11:23-28.

ERROR'S BITTER FRUITAGE

The principle has not changed. The Gospel has not changed. Merely the true Message has been lost sight of. The theory came in that Christ's kingdom was established in 800 A. D.; that the popes were representatives, or vicegerents—reigning instead of Christ; that the cardinals were the little flock class in special glory and honor; and that bishops, archbishops and priests were also associated in the glory of the exalted church.

We are not doubting the sincerity of those who promulgated these theories; but surely we now see that a great mistake was made. The nations of Europe were told that they were God's earthly kingdoms, responsible to the Papal system as the spiritual kingdom; and that thus in relationship with God, they had divine appointment to rule the people. Under these unscriptural teachings the world has been for eleven centuries. What the Catholics started, the Protestants have continued.

When Great Britain rebelled against the Papacy, and King Henry VIII. declared his kingdom to be another spiritual empire, put the bishops into the House of Lords, and made himself and his successors the representatives of Christ on earth in great power, it was a part of the same blunder that the Catholics had previously made. When, later, Luther and his followers attached themselves to the German princes, and favored and authorized them, and in turn were sanctioned by them, the German kingdoms were thus constituted kingdoms of God. And so with the other nations of Europe, great and small.

Claiming to be God's kingdom, these kingdoms of the world have therefore been hindering the people from hearing the Gospel message of the second coming of Christ to establish the true kingdom of God, to put down sin, to scatter the ignorance and darkness of the world, and to help mankind out of evil back to the image and likeness of God. The Bible declares these deceptions to be from Satan—"doctrines of demons."—1 Timothy 4:1.

Now we are seeing some of the bitter fruitage of such false teachings. Millions have been gathered into sects and parties unauthorized by the Bible, while only the few have been properly joined to Christ himself as his members. This great mass of people, deceived into thinking that they are true Christians, are today at war—fighting like demons. The great intelligence which came to the world through God's Message, illuminating the minds of men more and more, has been turned to one side. Instead of blessing the world, this intelligence has been cursing the world with inventions for human destruction, such as the heathen were not intelligent enough to invent, and perhaps not heartless enough to use. Alas, what a picture!

In all the churches of all denominations, prayers are going up for and against each other. The clergy are bewildered. The laity are bewildered. True faith in the Bible is at a discount. Little but a form of godliness remains. However, God has not left himself at any time without witnesses in the world. Today the faithful followers of Jesus are realizing what is wrong. They are awakening, are giving the Bible a fresh study, and are getting blessings out of it. They are realizing that our difficulties have come from the creeds, which are really contradictory to the Bible, but which represent the strange notions of our deluded forefathers. Now is the time for the people of God who have not already put on the whole armor of God to do so; for the Bible seems to assure us that still more stringent conditions are before us.—Ephesians 6:12-18.

OPPOSITION INSPIRED BY SELFISHNESS

Our study for today shows how the living of the true, simple life of faith, trust, obedience and love had its effect—how that many were added to the church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for.

Not believing the prophets, they had been using religion largely as a cloak—" a form of godliness." Their real hopes were along the line of Gentile hopes—of becoming more intimately associated with the Roman Empire and thus obtaining special favor. They feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers and bring upon the Jews ridicule and disfavor, and perhaps take from them some of the liberties which they were enjoying, and crush all their aspirations respecting the future. Their opposition to the Gospel was therefore entirely selfish.

They had the apostles arrested and put into prison for preaching. But the Lord sent his angel and delivered his faithful servants; and they, with good courage, appeared again the next day in the Temple, preaching to the people as before. Again they were arrested, brought before the officials and commanded to preach no more in this name. The point of the official resentment is noted in their words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people of this city that we have committed a great crime in putting to death that fanatical leader of yours called Jesus.

But the more they sought to oppose the message, the more God blessed it; the more the common people received the truth; the more the church of Christ multiplied.

GRADUAL TRIUMPH OF THE LIGHT

We see this same principle illustrated at the time of the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve hundred and sixty years. When the bishops began to claim that they also were apostles, and when, using this apostolic authority, they gave the people the Nicene Creed in A. D. 325, an end was put to all Bible study; for the people were taught that that creed, and other creeds subsequently made, contained all that was proper to be believed, and that any further Bible study was quite unnecessary—indeed, dangerous, because by believing anything not in the creeds, they would be heretics and doomed to eternal torture.

When, under divine guidance, Wyclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual faith and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of those twelve hundred years during which we were without the Bible and were poisoned by the various creeds. No wonder that we still feel some of our poison! No wonder that it is still difficult for us to use our common sense in Bible study! Thank God for the light of the new day beginning to dawn! Thank God that his true saints everywhere are awakening and, like Cardinal Newman, are praying,

"Lead, Kindly Light,
Amid the encircling gloom"!

But if God will hear our prayers and grant the guidance of this light to his faithful, the responsibility is upon us to step out from all the creeds and not support hypocrisy and error—as becomes those who walk in the path of the just, which "shineth more and more unto the perfect day."—Proverbs 4:18.

COMMUNISM A FAILURE

Then came some of the difficulties of communism. Favoritism was claimed in the distribution of the necessities. Meeting this emergency, the apostles realized that they could not undertake to manage a community along earthly lines. They concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these also by and by failed, and we hear no more of the early communism.

This experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practise while ourselves and others are still limited by the imperfections of the flesh.

VIEWS FROM THE WATCH TOWER

It would appear that our nation is entering the danger zone as respects the great war-conflagration of Europe. The war fever seems to spread. Our President, who has been so staunch a friend of peace, is manifestly being influenced by the prevalent spirit of pride and the demand that American rights shall brook no interference. Our President's peace policy has been changed to a preparedness policy. And what could preparedness mean except that, if we had the largest navy, the Government sooner or later would become more proud and arrogant and wish to dictate conditions to other nations, and thus plunge us into war?

From our viewpoint, the United States has a very respectable navy, abundantly sufficient for its own home defenses—especially when supplemented with the laying of ocean mines and with port fortifications, if any of the latter be lacking. What has America to fear? Do Great Britain and Germany, France, or all of them together, wish to destroy their best customer, from whose trade they make their largest profits? Nonsense! All the great countries of Europe are anxious for our friendship, and all of them should have it, with our influence exerted in the interests of their peace and welfare. Imagine an army of a million men crossing the Atlantic ocean! Imagine the number of ships required! Remember that the largest vessels can barely carry coal enough to bring them properly across the ocean without replenishment. Who can imagine the inability of the United States to meet any invading army, if we had no navy at all?

We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in some respects, a wise policy to enroll the youth of the land and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the inculcation of the thought that they are a peace army, and not an army of aggression, the influence might be favorable.

VIEWS OF BIBLE STUDENTS

The foregoing is what we might call a worldly view of the situation. Bible students, looking from the standpoint of the Word of God, see clearly that the present great war in Europe will, according to prophecy, so utterly wreck all the participating nations that they will have no strength for further combat, no gold reserves, called war-chests, for military purposes.

War-smitten, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now inflicting upon each other. Moreover, the Bible assures us that with the crisis of their trouble, coming through revolution and anarchy, the world will be saved from its own madness by the establishment of Messiah's kingdom. "He shall make war to cease unto the ends of the earth." (Psalm 46:9) The war-mad nations will "beat their swords into plowshares, and their spears into pruning hooks . . . . and learn war no more."—Isa. 2:4; Micah 4:3.

But of course we cannot expect others than Bible students to see matters from this viewpoint. They must wait for the actual experiences which we foresee through the telescope of God's Word.

Failing to see from the Bible standpoint, yet wishing to carry forward his policy, which so far has been so very successful, our worthy President now seems in great danger of being misled by his past successes in the field of diplomacy. He is greatly endangering, not only the peace of our own land, but the breaking of all restraints of war throughout the world by insisting that Germany shall declare that she transgressed the laws of warfare in destroying the Lusitania. Germany's plea is that the submarines, recognized and used by all nations, bring in a new question as respects international law in dealing with life. To maintain the respect and good will of the United States, Germany has offered to pay for the lives of American citizens lost on the Lusitania and has given assurances of her intention to hereafter abstain from sinking passenger vessels, even though they carry munitions of war; unless the passengers all be given first a full, fair chance of safely leaving the captured vessel. The attainment of such a concession is a great honor to President Wilson's diplomacy. We greatly fear that he is about to wreck the entire matter by insisting that the German Empire shall say, "We confess that we were naughty."

Our President threatens that if Germany does not acknowledge that she did wrong, he will undertake to punish her by breaking off friendly relations between the two governments, etc. We see nothing to be gained by his course, but much to be endangered. Germany's friendship and willingness to concede to our wishes may be brought to the snapping-point. Their friendly relationships sundered, what would there be to restrain the Germans from going any length they might please in what they recognize as a war for their very existence as a nation? The result might be to give every submarine commander liberty to sink any and every thing bearing the flag of Germany's enemies. Moreover, the animosity undoubtedly would extend to the American flag. Furthermore, if not resented, it would be considered as more or less of an injustice, on the part of many Americans whose sympathies must naturally go, to some extent, with their blood toward their kinsmen across the water, waging battle for existence against a combined world in arms.

To Bible students we merely suggest that, if the worst should happen, we should remember that God is at the helm, and that thus he will allow human pride and wrath to further work out the great troubles incident to the "Battle of Armageddon" and the inauguration of Messiah's kingdom. Let us remember Jesus' words, applicable to the present time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

BITTERNESS AND PASSION INCREASE

In STUDIES IN THE SCRIPTURES, Vol. IV., we have clearly pointed out the things now transpiring, and the worse conditions yet to come. We have said in so many words that this great time of trouble will manifest fully that the civilization of our day, of which we have so greatly boasted, is merely skin deep—merely a veneer. Already we have seen manifestations of this in various quarters, and our understanding of the Bible teaching is that these matters, so deplorable, will grow from bad to worse. National animosities will become personal animosities until, as the Bible foretold, there will be no peace to him that goes out, nor to him that comes in, because "every man's hand will be against his neighbor." (Ezekiel 38:21) Our Savior, in describing these matters, prophetically declares, "Unless those days should be cut short, no flesh would survive." (Matthew 24:22) But we are glad that he also gives us the assurance that because of the elect (himself and his church in kingdom power and glory) those days will be cut short—Messiah's kingdom will be set up.

But we are not to expect the interposition of the Lord's power to stop the great time of trouble, such as never was since there was a nation, until mankind shall have been greatly humbled to the dust and shall call upon the Lord in great trepidation. We are far from that condition of things now. Now the Germans pray to God that he will destroy England. And British prayers go up for the victory of their armies and the downfall of their foes. And so with the other nations participating in the war; each praying against its foes; each expecting God's favor and blessing. Will it not be a very different story and will not very different prayers ascend when all nations shall realize their undoing and that the only succor they can hope for from any quarter, will be through the interposition of divine power to stay the anarchy of that awful time which the Bible symbolically calls a devouring fire, and which our creeds have all mistaken to be literal fire?

RESPONSIBILITY OF THE PREACHERS

The following extracts from the *Methodist Times* purport to be faithful translations of some German sermons recently preached. These sermons remind us of the infatuation unto persecution which once was general between the various sects. We had hoped that all such bitterness and acrimony were things of the past, yet here they are in all their evil malignity. Rev. William Burgess, the Methodist representative at Rome, furnishes the quotations referred to as follows:

NO COMPROMISE WITH HELL

"Pastor Zoebel, speaking in the great Lutheran church in Leipsic, said: 'It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of Satan, and when our marvelous submarines—instruments to execute divine vengeance—send to the bottom of the sea thousands of the non-elect. We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servants of Satan—in other words, no pity for the English, French, and Russians, nor indeed for any nation that has sold itself to the devil. They have all been condemned to death by a divine decree.'"

A WORK OF CHARITY

"Professor Rheinold Seeby, who teaches theology in the Berlin University, preaching in the cathedral of the city,

said: 'We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good."

THE DIVINE MISSION OF GERMANY

"Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, among other things, said: 'As the Almighty allowed his son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he labored to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as his instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into the world in the form of a great power (England), must be crushed. On Germany is laid the divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth; and the German Empire, which will have created it, will remain its protector.'"

CHRIST'S KINGDOMS AT WAR?

What a pity that the name of Christ should in any sense of the word be associated with such a horrible war, the basis of which is commercialism! What a shame to see nations immorally balancing the lives of millions with the hopes of commercial gain, or territorial gain! Note how Italy balanced the question for three months whether she would join the Teutons or the Allies, finally deciding that the latter offered her greater hopes of an enlarged dominion. She was ready to slay and to be slain, and ready to embargo with debt coming generations, if only she might have more territory. If this same principle were applied to individual affairs, it would mean a willingness to kill our neighbors in order to enlarge our own properties, just as King Ahab of old slew Naboth in order that he might have the vineyard which he coveted.

Similarly vicious is the attitude of Japan. The dispatches told us how she refused for a long time to send any soldiers to Europe; and how then she proposed that she would send 500,000 soldiers to kill and be killed if, as her reward, the French would turn over to her the control of Kozan, China—French China—a portion of Chinese territory which the French stole years ago as a part of their commercial warfare. France is not yet ready to give up her Chinese dependency; and Japan is still waiting for the blood-money before she enters upon her side of the killing program.

But how came we to think of the kingdoms of Europe as Christendom—Christ's kingdom? How came the various great nations of Europe to put upon their coins the declaration that their kings reign by the grace of God? Many perhaps have forgotten where the matter started. Let us remind our readers:

These kingdoms of God had their start A.D. 800, and are therefore eleven hundred years old. The beginning was with Papacy, which perceived its own great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were comparatively weak, the suggestion came, "Now it must be God's time for setting up the Messianic kingdom, because now we have the power." The answer of others was, "Not so. The Bible teaches that Jesus will set up his own kingdom at his second advent in power and great glory, and that the church will become his bride and joint-heir by the power of the first resurrection." The answer to this was, "So once we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the new thought that he probably wishes us to set up his kingdom for him, and in his name to reign over the kings of the earth and to convert the world."

They acted upon this suggestion. The church, that is, the hierarchy, was set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy—that it was Christ's spiritual kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. It was publicly claimed that the popes in succession were Christ's vicegerent, which signifies that they reigned instead of him upon his throne. Our Catholic friends still claim this, denying not one jot of it. They hold that all the kingdoms of the world should bow to the pope's authority as supreme—as God's authority, Christ's authority.

It was at that time that the kings of Europe were told that, through accepting their honors and dignities as rulers from the Papacy, their kingdoms were kingdoms of God, and that all of these together were Christendom—Christ's kingdom, under Christ's vicegerent—representative.

Of course we dispute the whole matter. We deny that anybody has ever had the right to set up Christ's kingdom; and that we still properly pray the Master's prayer, "Thy kingdom come; Thy will be done on earth, even as in heaven." We are not charging our Catholic friends with fraud, but believe that they were deceived, as St. Paul prophesied. (1 Timothy 4:1, 2) Surely the things which the Bible foretold respecting Messiah's kingdom have not come to pass during the eleven centuries of the Papal vicegerency. We read, "Of the increase of his Government and peace there shall be no end." (Isaiah 9:7) This has not been fulfilled. We read, "He shall have dominion from sea to sea and from river unto the ends of the earth." (Psalm 72:8) This has not been fulfilled. We read, "In his day the righteous shall flourish," and "evil doers shall be cut off." (Psalm 72:7; 37:9) This has not been fulfilled. The wicked have flourished instead of being cut off; and it is the righteous that have had the narrow way from Jesus' day until now—a way of self-sacrifice, and not a path of glory.

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one engaged in this great war which holds its commission and approval entirely from the Papacy. How is this?

We answer that these kingdoms, once recognized by Papacy, broke away—protested. Great Britain withdrew from Papal control in the days of King Henry VIII., who renounced allegiance to Papacy, but accepted the Catholic bishops of Great Britain, made them members of the House of Lords—Lord Bishops—and appointed himself to be the head of the Church of England, as the pope was the head of the Church of Rome. Thus he attempted to set up a new kingdom of Christ, making himself Christ's vicegerent. All succeeding kings of England hold title to being the head of Christ's spiritual kingdom, the Church of England, and the head of his earthly kingdom, the British Empire. This is the title of King George V. now reigning.

In Germany it is a little different. German princes and kings fostered Luther until his teachings had made a deep impression upon the most educated Germans at that time. Then they exalted the church of Luther to be the state church, and the Lutheran church recognized the rule of the kings of Germany as kingdoms of God.

Surely we need not dispute with any one the error of these claims. This accounts for the false position in which all the kingdoms of Europe stand today, claiming to be kingdoms of God, while really they are kingdoms of men—earthly kingdoms—Gentile kingdoms. Jesus declares that Satan is the prince of this world, and that all these are kingdoms of this world—therefore under Satan's princeship. (John 14:30; Revelation 11:15) Not that they realize this, but rather, as the Apostle explains, they are deceived. (2 Corinthians 4:4) Not that God gave Satan any authority to rule these kingdoms, but that he is ruling through human weakness; as the Apostle says, Satan "worketh in the children of disobedience" as God works in the hearts of his children of obedience. (Ephesians 2:2) The latter are the little flock to whom the Father will give the kingdom in due time. The children of disobedience are, in the great majority, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."

TRUTHS UNTAUGHT—ERROR ENTRENCHED

With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thoughts of the dark ages respecting a divine appointment of

their churches and their governments, and are not therefore looking to the kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God—sophistries upon the truth.

How we long for the time when the true knowledge of God shall fill the earth; when the kingdom of Messiah will have really come, and the church of Christ will be with him as his bride and joint-heir; when the reign of righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining his great divine plan of the ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious kingdom of Messiah will bring light, knowledge and blessing to every creature.

OUR FAIR LAND

Daniel's image of Gentile governments (Daniel 2:31), pictures Babylonia, Medo-Persia, Grecia, Rome—the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this image that the Armageddon crash of God's kingdom is pictured as falling—grinding the entire image to powder. America is apparently not included in this picture directly, but of course is represented indirectly, because our population is from all the countries represented in the image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms.

However, we cannot suppose that America is more ready for the great kingdom of Messiah than the remainder of the world. Americans have much of the same spirit as Europeans—the spirit of the Lord in his saints, the spirit of the world in the others. Here, too, the children of disobedience are so much more numerous than the children of obedience that Satan and not Christ is the prince.—Ephesians 2:2.

America's first share of the trouble may be in its secondary stage, i.e., revolution; or in its third stage, anarchy. Notwithstanding our blessings and great prosperity in many ways, there is a spirit of discontent—a selfish grasping for future blessings and an impatience at their delay. This is far from the spirit of the Lord—the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope and love.

Who can tell that revolution or anarchy may not come just as soon in America as in Europe; as we write, there are rumblings of discontent heard from two quarters; the coal miners are threatening a strike which might quickly disarrange the entire social structure. The railroad employees have formed a union of their various departments—engineers, firemen, conductors, trainmen and switchmen, such as they have never before had. We learn that they are determined to have a strike unless their latest requirements are met by the railroads. And thy admit that the railroads are not likely to meet their requirements without a strike. They declare themselves financially prepared for the strike, and that it will take place in the spring—March 1st, say some, others say later. In any event, God's people are to remember the words of the Savior, especially applicable now, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The course of the Lord's people and their counsel to others should always be along the lines of peace and righteousness, justice and love—even though we know that these are not now to prevail. But oh! what a comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble—Messiah's kingdom.

We remind our readers of the suggestion previously made in these columns, i.e., that they keep a good stock of coal on hand always, and a little reserve of something like beans, wheat, corn, or other staples of food. "The wise man foreseeth the trouble and protecteth himself."—Proverbs 22:3.

HOW WE OUTWORK OUR GREAT SALVATION

"Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Philippians 2:12, 13.

In this chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us as he did the Philippian church, that we are to work out our salvation. Elsewhere the Scriptures inform us that our salvation is by grace—that "not by works of righteousness which we have done, but by his mercy he saved us, by the washing of regeneration and renewing of the holy Spirit." (Titus 3:5) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which he has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of his good pleasure, and he will continue thus to lead and help us and work in us by his Word of Truth, if we continue to give heed to his counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine—our "so great salvation!" The initiatory step to our salvation was the work accomplished by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that his Only Begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but he did not; therefore we know that this was the best way.

The death of Christ, however, was not all that was necessary. "He rose again for our justification." His death was for the cancelation of our sins; but it could not effect our justification while he was still in the bonds of death—not until he had risen—and more, not until he had ascended up on high—and more, not until he had presented his merit on our behalf—on behalf of the church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not as yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the church—those who are called to be joint-heirs with Christ, and who accept the call. When Jesus appeared in the presence of God for us, there was an arrangement then effected by which we might become justified. There are certain inflexible conditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us his merit, covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might

become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by his holy Spirit, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (1 Peter 1:4) We became embryo new creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane, if faithful unto death.

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the Infinite Son of God, partakers of his glorious nature—the nature of Jehovah himself—the divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we were feeding on the beggarly elements of the world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that we can work for him. It is this new creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offering and our vows to him, and granted us his holy Spirit, he did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona fide on our part—that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But he was not the Redeemer when he was born, nor when he was thirty years of age, until he made his consecration. He was called the Savior from his birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when he was baptized of John in Jordan, and the holy Spirit came upon him in begetting power. Then it remained for him during the three and a half years of his active service to work out that consecration. Every act of life during that crucial period was the fulfilling of his covenant of sacrifice. He had covenanted to sacrifice his human nature with all its conditions and possibilities, in order that he might carry out the Father's purpose. For this cause he came into the world, and he faithfully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, his followers. We come in under the same arrangement, our weaknesses and imperfections being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. And his Word to us is, "My grace is sufficient for thee; for my strength is made perfect in weakness." (2 Corinthians 12:9) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto me, those who have made a covenant with me by sacrifice," is the command of Jehovah. (Psalm 50:5) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's body his own place in the glorious temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken his covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (Ecclesiastes 5:4-6) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, he will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He has been working in us by his promises, by his providences in our daily experiences, and by all the instructions, warnings and counsels of his Word, and we rejoice in this. There is no changeableness with God; and when once he made this proposition, he meant it to the full. It would never mean anything else. He never makes an arrangement which he would wish to abrogate or amend.

We are assured by the Apostle Paul that "He who has begun the good work in us will complete it, unto the day of Jesus Christ." The only condition is our own faithfulness. God will never fail. "We are his workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of his good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently coöperate with him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which he purposes shall be in all those whom he will make joint-heirs with his Son.

"DO ALL THINGS WITHOUT MURMURINGS"

In following in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realizing and trust-

ing that the Lord knows exactly what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and with our lot, which he has permitted, it would indicate that we are out of sympathy with the spirit of his arrangement.

Such an obedience, if it were possible—and it is not—would not meet the divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should "do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life."

HOW WE ARE TO FEAR AND TREMBLE

In the expression of our text—"Work out your own salvation with fear and trembling"—we are not to understand that the Lord wishes his children literally to tremble with fear before him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of great responsibility will sometimes say afterwards, "I accepted that position with fear and trembling." He would not mean that he actually quaked with fear; but this is an expression used to indicate that one feels the need of great carefulness—that he realizes his great responsibility and his liability to fail to meet all the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

Just so when we read this Scripture, we are not to think that we should tremble with fear before our God; but we believe the Apostle's thought to be that in this great work that we have undertaken—of walking in the footsteps of Jesus that we may attain the prize of our high calling—so much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance—the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered—to a glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

The Son of God holds the position next to Jehovah, and can never have but one bride. Surely, then, there is need that we work out our salvation with fear and trembling—with great carefulness, with great earnestness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time now, the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find "no place for repentance," though they seek it "carefully with tears." The glorious birthright will have slipped from their grasp forever.

But, beloved fellow-laborers, who are earnestly striving day by day to "so run as to obtain," "we are persuaded better things of you, though we thus speak." But it is well that we have our "pure minds stirred up by way of remembrance," that we may keep our eyes upon the heavenly city and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of our course.

"Joyful through hope, thy motto still must be—
The Dawn is here!
What glories does that Dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet!
The way was dark and long; the end is sweet."

THE MANY COLD—THE FEW FAITHFUL

"Because iniquity shall be multiplied the love of the many shall wax cold."—Matthew 24:12. R. V.

It is evident that our Lord is not here speaking of the world, for the world does not have this love. It is the church of whom Jesus is speaking; it is only the church with whom God is now dealing. As new creatures, God's children have seen a great Light, Christ Jesus. Through this Light we have ourselves become illuminated, and we seek to let our light shine before men. We are not lighted candles to shed light upon others until we have become the Lord's, until we have received of his light.

The Bible declares that all men are by nature sinners, unworthy of God's notice. But he has made a provision of everlasting life for the perfect. How, then, will any member of our sinner race ever get everlasting life? Surely none of the children of Adam are worthy of everlasting life! The Lord, however, has provided for this emergency through the death of Christ. During the Gospel age God has been delivering from death a certain class. During the incoming Millennial age, he will lift up and make perfect the world of mankind. But only at the close of that age, after they have been finally tested, will God grant them, if worthy, everlasting life. If they fail to attain perfection, he will not give them everlasting life at all, but will destroy them.

UNIQUE ARRANGEMENT FOR THE PRESENT AGE

The church is an especially called-out class. "Ye are not of the world, even as I am not of the world," said the Master. "I have chosen you out of the world." Mankind in general are in a different heart attitude from those who come into the church. It is only the minority who now hunger and thirst after righteousness. God in mercy keeps back the truth from those to whom it would not in the present time be a blessing. This class that the Lord is now calling out from the world are "called to be saints."

The word saint stands for one who is holy. The word holy has the significance of the word whole—that which is entire, lacking nothing. God, who is holy, calls his children to be holy, saying, "Be ye holy, for I am holy." (1 Peter 1:16) But we were by nature unholy; hence his arrangement for our justification, our being made right, whole. The world in general will be made right during the Millennium. None is made right now in the actual sense.

In what way, then, does God make the church right now? Ah, there is the beauty of God's plan! They are made right reckonedly, by the counting to each of them of the perfect merit of Christ. This is a unique arrangement, peculiar to the present age alone. God says, "My call at this time is an invitation to a new nature. I am not inviting any now to restitution; if so it would not be necessary to issue this special call. I want a certain class for a specific purpose, to be used later in blessing the whole world. I know of some who will be glad to respond. So I am sending my message, that those able to hear may hear."

WIRELESS TELEGRAPHY ILLUSTRATES GREAT TRUTH

We all know something of the wireless system of telegraphy. This is one of the blessings of this "day of the Lord's preparation" for the incoming new age. It may serve as an illustration of how God has been sending out his truth during the Gospel age. If we would hear the Lord's call, we must have coherers. If we do not have coherers, we cannot hear his message at all. We need to have responsive hearts, ready to receive with gladness the message of God's love and mercy.

If your heart is not rightly in tune, you cannot understand; but as you get it in tune with the Lord, the message enters, and you can hear the wave tones. God speaks to us in tones of a certain character. We recognize those tones and respond, if our heart is in the proper attitude. We had a wrong tone given us by the adversary—that God had damned the world, had made a place to eternally torture the majority of mankind. With that wrong tone given us, we were not in a position to get the true message. God's true message is a glorious tune, a marvelous melody.

Finally we got the right tune from the Word of God. "I can hear better now," we said. "Yes, yes; God is love!" "God so loved the world that he gave his Only Begotten Son"; "Like as a Father pitieth his children, so the Lord pitieth!" Yes, I now understand something of the lengths and breadths and heights and depths of the love of God! It is too wonderful a symphony to fully comprehend, I cannot take it all in, but it is there. I am hearing it more and more clearly.

Only those who get their hearts in tune with God can hear it all, and the more fully in tune you get your heart the better you can hear. If your instrument is out of tune, if something happens to get you out of touch with the heavenly electric wave, then you cannot hear the wonderful melody. If you do not keep in close touch with the Lord, you will fail to catch the harmony. You are out of tune with the Infinite One.

JUSTICE THE BASIC QUALITY OF CHARACTER

What is the character of God that we are learning more about as we study his Word? We find that the very basis of God's character is justice, absolute justice. If God were an unjust God, we could never depend upon him. He might make some term or condition today and then alter it tomorrow. But he is absolutely just; "Justice and judgment are the foundation of his throne." (Psalm 89:14) He changes not; "I am Jehovah, I change not." (Malachi 3:6) He is "the same yesterday, and today, and forever." He will never fail us, he will never deceive. Whoever desires to be in proper tune with God must practise upon that string of JUSTICE. Justice must come into our heart and into our life. The nearer we come in line with justice, the better we shall understand and enter into the spirit of God's great plan. We trust that is what we are striving to do.

But there are many ways of being unjust. We may say unjust things about our neighbors; we may make trifling faults appear to be great faults; we may color things unjustly. We may use words with a certain intonation or emphasis, with a shrug of the shoulders, giving a wrong impression which might be detrimental to the reputation of another. Although we might not really mean to wrong another, yet this course would be wrong, and might do incalculable harm. When you say, "I would not wish to be seen in that man's company," you might not mean to do wrong, and yet be guilty of slander. Your coherer is out of tune with God.

Then in the mind one might be unjust. Many people seem to become prejudiced against certain things or persons without just reason. To that extent they are out of harmony with justice. What we need to do is to think righteously, soberly, kindly, along the lines of the Golden Rule, to let our words and deeds be in harmony with the principles of righteousness. Thus we shall be greatly assisted in the development of the sterling Christian character which is absolutely essential if we would have our Father's approval.

Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many blemishes from his sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure.

We are continually surrounded by the spirit of the world—hatred, envy, malice, strife. So we must keep very close to the Lord to counteract this spirit. The world and the things of the fallen nature are so close to us that we can with difficulty avoid being contaminated by them. One can hardly pass through a vile neighborhood without carrying away vile odors. But the Lord has furnished us with a most effective disinfectant in his Word. All the cleansing we need is derived from the message which God has given us, with its explicit instructions. This wireless message from him tells of his love for us, speaks peace through Jesus Christ our Lord, makes known to us our privilege of becoming heirs of God and joint-heirs with our Lord Jesus.

Having been called with this heavenly calling, we can readily understand that God would not have us in this class unless we have the right spirit. The selection is not according to a whim of divine preference. On the contrary, God chooses according to character, according to natural qualifications of honesty and the desire to be just, to be right, whatever may be the fleshly weaknesses. Justice is the very basis of God's throne, the foundation of his government.

WORLDLINESS AMONG PROFESSED CHRISTIANS

In our text the Lord Jesus declares that at a certain time in the Gospel age, and apparently pointing down to our day, "because iniquity shall abound, the love of many shall wax cold." The Revised Version given here is stronger than our Common Version rendering. It is not only many who will grow cold, but the many, the majority of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity is inequity, injustice, unrighteousness. Our text might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!

The STUDIES IN THE SCRIPTURES point out that in God's arrangement the Prophet Elijah was a type of The Christ in the flesh—Jesus being the Head of the antitypical Elijah and the church being his body. The three and a half years, 1260 days, of Elijah's experiences while hiding in the wilderness from Queen Jezebel were symbolic, and corresponded to the 1260 years of the true church in the wilderness condition, where she had fled from the antitypical Jezebel. (Revelation 12:6, 14; Daniel 7:24, 25) Elijah's coming out of the wilderness prefigured the coming out of the true church of God from her wilderness hiding after the year 1799 A. D., when Jezebel's power was broken, and the copious rains following represented by the wide circulation of the Bible since that date.

The church of Christ, the watching ones, are now in a particular time of waiting. The Elijah class is soon to be taken beyond the veil. The Elisha class will be left until later, to wash their soiled robes in the blood of the Lamb in the "great tribulation" just before the world. It seems that the Lord is now especially testing his people. Among many of the people of God love has waxed cold, because unrighteousness is abounding everywhere. Many today profess to believe things that they do not believe. Empty forms of godliness prevail. Love of pleasure is rampant. As a result many professed Christians are lukewarm or cold. They say, "Look at what the church systems are doing. What is right for our church leaders is right for me." Thus many are taking a very wavering course.

There is much injustice practised everywhere. We find great neglect of the Golden Rule. Christian parents, too, are leaving the religious training of their children too frequently to the Sunday School, where the teachers are often wholly incompetent to instruct them in the Word of God. Christian parents should be the priests of their own family. They have a great responsibility. Because iniquity prevails, the temptation is strong with many to follow the multitude. But the Lord's children should not follow a multitude to do evil. We must learn quickly now all God's will concerning us. The end of the Church's probation is drawing near. We have not much time left in the school of Christ. The saints are soon to be judges of the world. Shall we be among those judges?

PROPER ATTITUDE OF CHRISTIANS

Let each child of God bestir himself. Let him encourage the brethren to faithfulness. Let us give close attention to God's Word, that we may become more and more like our Father in heaven. Let us love the things which are true, right, noble, Godlike. Let us renounce all else for the heavenly things. We cannot stand for our own rights in the world. We gave up our human rights when we gave ourselves to the Lord. There are times perhaps when we might offer a protest, as Jesus did when he was smitten. But he did not retaliate nor try to render evil for evil. And we are to walk as he walked. Let us not allow the iniquity of others to cause our hearts to grow cold.

The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do his will. As for the brethren, let us do the best we know how for them. Let heavenly wisdom be our guide. Let us faithfully follow Jesus in the narrow way, whatever others about us may do; and soon we shall hear his sweet "Well done!"

THE FIRST CHRISTIAN MARTYR

MARCH 5.—ACTS 6:9—8:3.

FAITHFUL ST. STEPHEN—HIS ELOQUENCE AND ZEAL FOR GOD AND TRUTH STIRRED HIS ENEMIES—THEY HATED HIM FOR THE QUALITIES THEY SHOULD HAVE ADMIRED—BECAUSE BLINDED BY ERROR—HIS FIRST BATTLE IN THE SYNAGOGUE—HIS SECOND BATTLE BEFORE THE SANHEDRIN—HIS VICTORY IN DEATH.

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Strictly speaking, our Lord Jesus was the first Christian martyr; but the first of his followers to endure death because of loyalty in preaching the Gospel of Jesus was St. Stephen, one of the seven elected deacons, appointed to the distribution of the church's charities. The apostles had sought to give themselves entirely to the Master's work, and doubtless expected little of special service from the deacons appointed. Nevertheless, by God's providence one of these, Stephen, because of his love and zeal was given much of the Lord's grace and blessing and permitted to lay down his life faithfully for the truth.

Seemingly St. Stephen was a man of great power and a

lover of the truth. His choice as one of these special deacons indicates that those who knew him best highly estimated his purity of character and life. His eloquence in defense of the Master and his Gospel is well evidenced by this lesson.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world; and some Jews and proselytes living in outside places and in Jerusalem preferred to have the books of the law and the prophets in the Greek language.

It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus a bitter feeling was aroused.

It seemed to the Jewish rulers that this message respecting Jesus as the Messiah and a Jewish responsibility for his death, and respecting God's favor in raising him from the dead, was a gross error which, being set before the people in a masterly fashion, was likely to arouse a spirit of resentment against the rulers of the Jews and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming. Those committed to the old order of things refused to believe these prophecies of coming disaster.

St. Stephen's second battle was the one which preceded his death. The Sanhedrin, angry against him, suborned witnesses; that is to say, they bribed certain men to make complaint, charging St. Stephen with having blasphemed—with having declared Moses and the law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses put together certain isolated sayings of St. Stephen, which thus patched up, made the truth to appear false and blasphemous. So it is with any matter. The form in which a statement is made has much to do with the impression which it makes. St. Stephen had said the very things that they charged; but by putting his statements together as they did, they misrepresented the essence of his teaching.

ST. STEPHEN'S DEFENSE

After these paid witnesses had given their testimony before the Sanhedrin, charging blasphemy—the penalty for which was death by stoning—the Sanhedrin, with a show of fairness, permitted St. Stephen to reply in his own defense. This he did in a masterly way, by taking up the thread of Jewish history and reciting it, showing his implicit faith in God's dealings with Abraham and in the promises there made. In orderly manner he brought the thought of his hearers down to the time of Moses and the giving of the law, and reminded them that Moses had said that in due time God would raise up a greater prophet than he. (Deuteronomy 18:18, 19) This great Prophet, St. Stephen allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contrariwise.

As for the Temple, St. Stephen reminded his hearers that God first established the Tabernacle in the wilderness; and that by and by, in its stead, God provided the Temple at Jerusalem. It was no disrespect to the Tabernacle for them to believe in the Temple that Solomon built. God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be composed of the people of God who, as living stones, would be builded together for a habitation of God through the spirit. As it was not blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone.

VICTORY IN DEATH!

So able, so logical, so convincing, were the words of St. Stephen that his hearers "were cut to the heart," not in a penitent sense, but with a realization that their cause was coming out second best. It is assumed that Saul of Tarsus was a member of that Sanhedrin. They no longer had any hope of justly charging St. Stephen with blasphemy. Their only hope now was that they could fasten upon something that he would say as being blasphemous, and on the spot rush him to his death.

The moment came. St. Stephen, full of his subject, preaching Christ and the blessings yet to come through him upon Israel and the world, was radiant in face— like an angel of the Lord. And looking up toward heaven he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!" This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger.

Just what he did mean by those words, we may not too surely say. Remembering that our best sight is with the eyes of our understanding, we might use the same words—not referring to anything seen by our natural sight, but merely to our mental view and our positiveness of its truth. Thus a blind man, catching the point of an argument, might truthfully say, "Oh, yes, I see now!"

We may be sure that a mob was ready to follow the suggestion of the Sanhedrin. Mobs now, as then, seem ready for any kind of violence if they have a leader and a pretext, especially if the pretext and the leadership be along religious lines and from those recognized as authorities. There is in the fallen nature a ferocious, bestial disposition which seems blood-thirsty and only awaiting opportunity.

Pushing the minister of Jesus outside of their gates—for no execution was allowed on the inside—the crowd threw their clothing at the feet of the young man Saul of Tarsus. Thus he became their authority for the stoning. Then they stoned Stephen to death, he crying at the time, "Lord Jesus, receive my spirit"—my life—and also, "Lord lay not this sin to their charge!" This was St. Stephen's climax of victory—faithfulness unto death, and, withal, the loving spirit in which he received death through his enemies—the spirit of the Master, the same spirit which we should cultivate and manifest.

HEROISM IN THE TRENCHES

St. Stephen has set us an example. Indeed, examples are not difficult to find, showing what manner of persons we ought to be. The difficulty seems to be that none but those of fervent spirit and well instructed of the Lord profit by the examples. For instance, the world is today giving the church a wonderful lesson in respect to faithfulness unto death. When the followers of Jesus look across the water and behold millions of men leaving home, family, business, pleasure and every consideration to obey the rulers of their lands—to go into the trenches and suffer the hardships and exposure and wounds and death, it seems truly marvelous.

We say to ourselves, "What manner of persons ought we Christians to be?" We have not been called to kill our fellowmen, but to do them good. We have not been called for a few cents per day of wage or possibly an iron cross or a name on some roll of honor, but have been promised glory, honor, immortality, joint-heirship with our Lord in his kingdom. Moreover, ours is not only the privilege of helping men now instead of destroying them, but the blessed privilege also of helping them in the coming age, from imperfections up to the image and likeness of God. Oh, what manner of persons ought we Christians to be! How faithful, how loyal!

Our Golden Text is impressive. Our enlistment is not for a few days, but undertaken with a full understanding that in order to gain the great prize we must lay down our lives in the Lord's service—faithfully, loyally. How many Christians have rightly understood what was signified by consecration of their heart to the Lord and by taking up their cross to be his followers through evil report or through good report? It is not too late yet to learn our lessons more thoroughly and to determine that by the grace of God we will be faithful unto death to him who hath called us out of darkness into his marvelous light.

God of the Covenant! From first to last,
From when I stood within that sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel hath gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have thy hands prepared for me
Sweet, precious morsels—lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

TWO BANDS OF GOD'S HEROES

MARCH 12.—HEBREWS 11:1—12:2.

FAITH HEROES OF THE JEWISH AGE—FAITH HEROES OF THE GOSPEL AGE—THE HOUSE OF SERVANTS—THE HOUSE OF SONS—EARTHLY PROMISES—HEAVENLY PROMISES—RESURRECTION TO PERFECT HUMAN NATURE—RESURRECTION TO DIVINE NATURE—THE CHRISTIAN RACE COURSE.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and perfector of our faith."—Hebrews 12:2.

The Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God." The Bible brings to our attention two distinct classes of faith heroes, both pleasing to God and both to be highly rewarded by him. One of these classes preceded Jesus' day; the other class follows his day. The first class of faith heroes are therefore known as the ancient worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the house of sons, because they lived before Jesus' day—before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God. (Luke 3:38) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as his sons—all were sinners—until Jesus came and died, the Just for the unjust, that he might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, "Moses verily was faithful as a servant over all his house [the house of servants], but Christ as a Son over his own house [the house of sons]."—Hebrews 3:5, 6.

DISTINCTION BETWEEN THESE CLASSES

Thus the distinction is clearly marked between the noble brethren before the cross, the last one of whom was John the Baptist, and the noble brethren since the cross, the first of whom were the apostles. That John the Baptist was the last of the ancient worthies is attested by the Master's words, "There hath not arisen a greater prophet than John the Baptist; and yet I say unto you, that he that is least in the kingdom of God is greater than he."—Luke 7:28.

St. Paul makes this distinction between the ancient worthies and the Christian worthies in today's lesson. He first of all recites the names of the prominent ones of the past—Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

It should be remembered that God did not promise heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham—"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."—Genesis 13:14, 15; 17:8.

St. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares that Abraham never received enough of that land to set his foot upon. On this promise he predicates the resurrection of Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him.

On the other hand, the promises in the New Testament are only spiritual—heavenly promises, "things above." The Christian worthies are promised a share with Jesus in the heavenly kingdom which he is to establish at his second coming. They are to be his joint-heirs, "if so be that they suffer with him that they may be also glorified together." (Romans 8:17) The promise to these is that they shall be a kingdom of priests, or a royal priesthood; while the promise to the ancient worthies is that they shall be made "princes in all the earth."—1 Peter 2:9; Rev. 20:6; Psalm 45:16.

The Christian heroes are to have a change of nature from human to divine, the beginning of this change being the begetting of the holy Spirit in the present time, and the completing of the change being that of the resurrection—"changed in a moment, in the twinkling of an eye"—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the ancient worthies, not having the begetting of the holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of faith heroes, the Apostle in verses 39 and 40 declares that the ancient worthies, "having obtained a good report through faith, received not the promise [the things promised to them]. God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first—Jesus the Head, then the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfil to the ancient worthies, and extend ultimately to "all the families of the earth."—Genesis 12:3; Galatians 3:29.

God has great blessings in store for every member of the human family willing to accept the same on the divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the church class—the little flock, to whom it is the Father's good pleasure to give the kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during his Millennial Reign.

The Apostle addressed this class in the two closing verses of today's study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

CHRISTIAN RACE-COURSE PICTURED

The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of ancient worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the divine plane, of attaining "the divine nature."—John 1:12; 2 Peter 1:4.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before him by the Father. He pictures to us how loyal Jesus was, and what he endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating him at his own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of his sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the heavenly Father, to the truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with him and like him, and share his glory; for God has predestinated that these shall all be conformed to the image of his Son.—Romans 8:29.

"YE ARE BOUGHT WITH A PRICE"

[This article was a reprint of that published in issue of February 1, 1897, which please see.]

"LET YOUR LIGHT SO SHINE"

***"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity."*—1 Timothy 4:12.**

We recall that St. Paul was the writer of these words, that they constitute a part of his first Epistle to Timothy, a promising young elder in the church, one who had labored much with the Apostle in his work of the ministry. On one occasion Timothy was referred to by the Apostle as "my son Timothy." This was due no doubt to the fact that it was through St. Paul's instrumentality that the truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the church were older than himself and would therefore be better examples to the brethren and better representatives of the Lord before men.

But the Apostle here exhorts Timothy to be an example of what a true believer should be. He urged him to "flee youthful lusts," to "stir up the gift of God" which was in him. Timothy was to make a special use of the talents and opportunities which were his. And in so doing he would be a worthy example—not only to believers, but of believers, so that not only might the church see his life and general course, but others, those of the world, might also see this, and thus have greater interest in the Lord's cause.

This example was not to be the wearing of a particular shape of coat or a particular cut of collar, nor was it in manifesting to the world eccentricities of life and manner—not so. His example was to be in his Christlike character. He was to glorify the Lord in his words—in what he would say, in how he would say it—in wisdom of speech. "Out of the abundance of the heart the mouth speaketh." Whoever would be careless in his language would reveal a careless heart. If Timothy had been careless in his words, others might have said, "You see that he thinks that he knows everything. See how he is always intruding himself." This would be especially unbecoming in one who was young. Thus he would have been despised as an example of believers, and others would be offended rather than helped.

Not only in word, but in his entire conversation was he to be an example. The word conversation, at the time our common version was translated, had the significance of conduct, manner of life. This advice is the counsel of wisdom in reference to us all as children of the Lord! The Apostle admonished Timothy with regard to his intercourse with the church and with the world—whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of his Spirit in the heart.

In his charity, his love, Timothy was to be an example. This would include the ordinary thought of the word as now generally used, in the sense of dispensing largess. We do not know that Timothy had very much of this world's goods to distribute; but he could have charity in the sense of love, which is the comprehensive sense, the Bible sense, of the word. Love would not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation—wishing to do right, to be kind.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. Kindness and goodwill would not be feigned from a sense of duty or to appear polite and thoughtful. It would be genuine. The spirit in which a thing is said or done has a great deal to do with its effect upon others. One who had wounded another might say, "There was not a word in what I said to which you could object." Ah, well! but it was the spirit in which it was said or done—the animus of it. This is an important matter to all the Lord's people. We are to remember the spirit of the Master—the spirit of consideration, of self-sacrifice, of righteousness, of love.

In faith, also, Timothy was to be an example to all with whom he came in contact. Of course the Apostle would mean here his manifestation of faith. One must have faith before he can manifest it. We have known Christians who, if they have a doubt about a certain feature of truth or a weakness of faith, would discuss their doubts in the presence of those who were weak in the faith or who were of the world. This is a great mistake and productive of much harm. One never knows when a weak one may be present who might be greatly injured by words of doubt or distrust. Whoever is troubled by such doubts should go promptly to the Lord for help, that his faith may be firmly established; he should not discuss his doubts and fears with others unless as mentioned above, with the One who alone can help him. The Lord's people should not boast of how much faith they have—not so—but we should manifest our faith to others, our confidence in the Lord, by our peace under trial and difficulty. We should not merely say that we have faith, but should manifest it in our lives.

Timothy was counseled to be an example in purity, "Be ye clean that bear the vessels of the Lord." (Isaiah 52:11) As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the people of the Lord today, the spiritual priests, the spiritual Levites, should be pure, clean, in word, in action, in thought. Whoever is not pure in his thoughts is very apt to be impure, unclean, in his actions, his words. Out of the heart proceeds the impurity. One person of impure mind might poison the minds of many.

Impurity may be given a broad or a narrow view, as circumstances may indicate. In the broad sense, it would be uncleanness, dishonesty, insincerity, in general. But in every sense St. Paul would have Timothy be a worthy example, so that all who took note of him would see how they ought to deport themselves. The Apostle expressed the same desire concerning Timothy that he expressed concerning all the church—that he walk as the Apostle himself walked, that he be as self-sacrificing as he saw St. Paul to be. This was not a Pharisaical attitude—"I am holier than thou." But the Apostle demonstrated those principles of righteousness in the life that he lived, and he wished that Timothy should do the same.

Those qualities of character here enumerated by the Apostle should be shown forth—not merely by the elders and the teachers of the Ecclesia, but by all who have made the same profession of being disciples of Christ. So far as our standing with God is concerned, we are all brethren one of another; and each of these brethren should seek to copy the Elder Brother, our Lord Jesus. Each one should seek to be a pattern to the whole flock of God.

MILITIA LAWS OF CANADA

DEAR BROTHER RUSSELL:—

With reference to letter in THE WATCH TOWER of November 15th last, giving excerpt from the Canada Militia Act, in connection with classes of persons entitled to exemption from military service under same, no mention was made of clause reading as follows:

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim."

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

From the clause quoted above it would appear that no claim for exemption will be considered unless affidavits have been filed in accordance therewith, and you will notice from a perusal of the Act that all males, between the ages of eighteen and sixty are liable to be called out for military service, at home or abroad, at any time under same, no further Act or amendment being necessary.

In view of the fact that every effort is now being made to obtain recruits here, we being approached on the streets and in every conceivable manner, with a view to having us enlist, and, as authorities propose to raise 70,000 additional men in the provinces of Manitoba and Saskatchewan during the next few months, they may deem it advisable to put this Act in force at any date. We would, therefore, be glad if you will kindly advise as to our methods of procedure in this respect, and, if you deem it advisable for us to file affidavits immediately (it being our opinion at present that we should do this as soon as possible), we would appreciate advice as to suitable wording of same, so as to give the necessary facts upon which to base our claims for exemption.

Perhaps you may also think it advisable to acquaint other Canadian brethren of the terms under which exemptions may be obtained, if desired, as it does not appear to be very generally known what has to be done in such cases.

Praying the Lord's richest blessing upon you, and trusting you will be able to visit us here ere long, I am,

Your brother by His Grace, W. T. HOOPER.

WHAT BIBLE STUDENTS SHOULD DO

The above letter is of great importance to members of the International Bible Students' Association residing in Canada. The full text of the law respecting militia and defense of Canada—Chapter 41 R. S. 1916—is published by S. E. Dawson, Ottawa. It could be ordered direct for, probably, five

cents, or possibly could be obtained from any Canadian stationer. Its Eleventh Article enumerates exemption from service and includes "persons who, from the doctrines of their religion, are averse to bearing arms and rendering personal military service, under such conditions as are prescribed." 4 E. VII. c. 23, s. 12.

Paragraph twelve declares, as is pointed out in the foregoing letter, that "No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides his affidavit made before some Justice of the Peace of the facts on which he rests his claim. When exemption is claimed on any ground the burden of proof shall always rest on the person claiming it."

In harmony with the above requirement we advise that all Canadian members of the I. B. S. A., between the ages of 17½ and 60 years, at once write out the following statement, drawn up by the Hon. J. F. Rutherford, make affidavit to it before a Justice of the Peace, and forward it, as directed, to "the commanding officer within the limits whereof he resides";

Dated at ——————1916.

To the Honorable ————
Commanding Officer of ————

Honorable Sir:—

In accordance with the provisions of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," and known as "MILITIA ACT 4 E VII.," and particularly sections 11 and 12 thereof, I herewith hand you, to be filed as required by said Act, my affidavit setting forth the facts on which I rest my claim for exemption from liability to service in the Militia, and respectfully request that you cause the same to be filed as provided by said law.

Respectfully, (Signed) ————

AFFIDAVIT.

Province of ———— } ss.
Dominion of Canada }

I, ———— (name of affiant), being duly sworn, upon my oath state: That I am a male citizen of Canada, and am ———— years of age; that I reside at ————; that I am averse to bearing arms or rendering personal military service under the conditions as prescribed by "Militia Act 4 E VII.," and I make this affidavit, as provided by section 12, subdivision 2 of said Act and of Chapter 41 of AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," for the purpose of obtaining exemption from liability to service in the Militia, and the facts upon which I rest my claim for such exemption are as follows, to wit:

I am a Christian and the religious doctrine which I believe and hold preclude me from bearing arms or rendering personal military service; I am a member of the International Bible Students Association, a religious Association organized under the laws of Great Britain, with its chief office at No. 34 Craven Terrace, Paddington, London, England, and also with offices at No. 124 Columbia Heights, Brooklyn, N. Y., U. S. A., and which has classes or congregations throughout the Dominion of Canada; I subscribe to and am in harmony with the religious doctrines taught by said International Bible Students Association, which are, to wit, that all members thereof avow a full consecration of will, heart and life to God's service—as footstep followers of the Lord Jesus Christ and the doctrines and teachings concerning his kingdom of peace and good will; I am obligated by my conscience and by engagements with said Bible Students Association to "follow peace with all men," and to do violence or injury to none; that such is in harmony with the teachings of the Master, Christ Jesus, that his followers practice non-resistance; that the requirements of the International Bible Students Association are that its members be obedient to the "powers that be" in so far as their laws and requirements do not conflict with the teachings of Jesus Christ; that the provisions of said "Militia Act 4 E VII." are in conflict with the teachings of the Lord Jesus Christ, as I understand and believe the same.

Dated at ————
———— 1916. (Sign here) ————————

Subscribed and sworn to before me, a Justice of the Peace within and for ————, this ———— day of ———— A. D. 1916.

———————— Justice of the Peace.

Every WATCH TOWER subscriber is recognized as a member of the International Bible Students' Association. The WATCH TOWER being the official organ of the Association its yearly subscription price includes annual membership fee of all Associated Bible Students.

INTERESTING LETTERS

WELCOME BACK, DEAR BRETHREN!

DEAR BROTHER RUSSELL:—

You are the first person I have acquainted with the fact of my return home to fellowship with the brethren here at Victoria, B. C. I find myself, through my heavenly Father's grace, brought back into the most blessed fellowship on earth, after being severed from that same fellowship for now six years.

You will doubtless remember me at Manchester, England, and how I, with some others there, saw cause to secede from the brethren on the subject of the Sin Offering. Well, I am happy to state that I now see that that action of mine was not justifiable and that I did wrong. I now wish to express my heartfelt shame for all the sorrow and pain such action caused to so many of my brothers and sisters in the truth in England and Scotland, and most especially to yourself, for I am so much indebted to you for the truth, on which I stand and in which I rejoice.

By God's grace, and abiding in him, I will re-devote myself to him and his cause, show him my love, live up more and more to Jesus and "toe the mark" for the prize. Meditating on the thirteenth of 1 Corinthians brought me to see the error of my way—together with God's providential dealings with me. Oh, that all, like myself, would or could see their mistake and come, back again; what rejoicing there would be in many hearts and what gladness to the heart of our heavenly Father and our dear Lord and Savior and to all of like precious faith!

May the grace of him who called you, dear Brother, and of our most precious Lord, abundantly sustain you to the end! Sorrowfully and gratefully,

Your brother in Christ, J. T. HODGE,—B. C.

CALLED AGAIN TO TENT-MAKING

DEAR BROTHER RUSSELL:—

In terminating my services with the Society, I wish to express my thankfulness to the dear Lord, and to you his servant, for the blessed privilege which has been mine during the past two years of engaging in the pilgrim work.

In this period I have had many blessings, and learned many lessons, not the least important of which is to more humbly value my few talents. The responsibilities of a "teacher" have frequently weighed very heavily upon my heart, lest by careless word or thoughtless act I stumble one of the Lord's little ones. I feel that I have not at all times acted or counseled as wisely as, under the circumstances, I might have done. But he whose eye sleepeth not will overrule.

Knowing of your care for all the churches, and how heavily their spiritual interest weighs upon your heart, I am prompted to call your attention once more to the flood of literature and "sermonizing" now being forced upon the attention of the brethren. Some of this literature is advancing very subtle error; much of it is of doubtful value and considerable calculated to confuse or discourage the friends. The SCRIPTURE STUDIES and WATCH TOWER articles, in my judgment, could serve far better the issues in question.

While some slackness respecting faithfulness to their Vows and the systematic reading of the SCRIPTURE STUDIES can be noted since October, 1914, yet on the whole, I am glad to say that the general spiritual condition of the brethren is much improved.

The WATCH TOWER for Jan. 1st is very encouraging. May the Lord continue to bless you his servant, as you faithfully sacrifice of your time and comfort in ministering to our spiritual needs. With sincere Christian love to yourself and the Bethel family, I am

Your servant in the best of bonds, WM. A. BAKER.

THE MINISTRY OF SORROW

BELOVED PASTOR RUSSELL:—

In THE WATCH TOWER of November 15 there appeared that most beautiful setting forth of "The Ministry of Sorrow." I want to impose on your most valuable time to tell how much I appreciated and do appreciate the article. Not that each TOWER does not contain most helpful and precious food, but as contrasted with the many things I have read along this line, the "Ministry of Sorrow," referred to above, is incomparably sweet. It has opened my eyes to a field of service I had not heretofore seen.

One Class that I visited have what they call their "Up-to-Date Meeting," which is given to careful study and analysis of such WATCH TOWER articles. Thus the application of doctrine to personal experience is more thoroughly impressed. I am sure from my own experience that many of the good

things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

Thanking you for your ministry of love, and praying the Father's continued blessing upon you in such a ministry, I remain with much love,

Your Brother by His grace, W. M. BATTERSON.

VOL. XXXVII BROOKLYN, N. Y., MARCH 1, 1916 No. 5

TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matthew 6:19-21.

Pleasure, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree to be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this great treasure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing Refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us—"neither death," which to his loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall go with them wherever they may be.—Romans 8:35-39; 1 Samuel 2:9; Luke 10:19; Exodus 33:14.

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his wife, co-operating with him in his work, will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for he is thy Lord, and worship thou him." (Psalm 45:10, 11; Canticles 4) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly kingdom, when we shall be pre-

sented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

INCENTIVES TO FAITHFULNESS

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the bride: "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also [and he has come, he is even now present, and will soon receive us unto himself forevermore]." "Ye have not chosen me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21.

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in his beauty." What wondrous treasures do we thus find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business, will secure to us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever; shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

HEAVENLY PILGRIMS NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matthew 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

> "Let us touch lightly the things of this earth,
> Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

THE SECOND EPISTLE OF ST. PETER

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10.

While those of our number who have been for some time familiar with present truth well know the presentations which St. Peter gives in this general letter to the church, it is well that we frequently have our pure minds stirred up by way of remembrance concerning these important things, "lest at any time we should let them slip."—2 Peter 3:1, 2; Hebrews 2:1.

In this Epistle the Apostle is urging upon the whole church the importance of developing the fruits of the holy Spirit. Then he reminds them of the vision of the coming kingdom which he himself and St. James and St. John saw in the holy mount. He points out the need that careful attention be given to the study of prophecy. He warns them of the false teachers who will be manifested among them. He reminds them of the condemnation and overthrow that came to the angels who turned from obedience to God, of the catastrophe that befell Sodom and Gomorrah because of their corruption, of the destruction of the ungodly in the great Deluge, of the perverse and wicked course of Balaam the prophet, and its consequences. Then he charges that some of them were following his course, and next he discusses the fact that things will not always continue as they have been; that evil shall not always triumph; but that a great change impends, which will be the introduction of a new feature of the divine plan; namely, the establishment of God's Kingdom upon earth.

St. Peter indicates that this great change will come very suddenly—a radical change such as came in the days of Noah, a very sudden catastrophe, the coming of which will be scoffed at by those having a form of godliness without its power. (2 Peter 3:3, 4) This catastrophe he pictures as a great conflagration. The "heavens" will take fire and be consumed. Then the "earth" will take fire and be burned up. The "elements" will all dissolve with the fervency of the heat.

THE FIRE A NEEDFUL PREPARATION FOR THE KINGDOM

In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. But, as we have pointed out for many years, we think that there is a more logical explanation of this prophecy, and that its fulfilment has already begun. This great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation. (Daniel 12:1) In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (Psalm 46) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (Isaiah 66:15; Jeremiah 4:13; 23:19, 20; 30:23, 24; 1 Kings 19:11, 12; Revelation 7:1-3; Daniel 7:2; Zephaniah 3:8, etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue.

We are to remember that the second coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these symbols

denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions—ecclesiasticism. The fire will extend to the social structure, the social order of things. The social, political, financial and ecclesiastical systems together make up our present order. The ecclesiastical systems will, be believe, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization—merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"—they will separate, part company, fail to keep together, and will be swept away.

If this great cataclysm of trouble were all we had to which to look forward, we would think it the course of wisdom to say nothing about it. We would say, Do not think about it or speak of it; for it will be had enough when it comes. But when the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the kingdom of Messiah for the world's blessing, then we are glad of the trouble, and see that it is the necessary thing. This knowledge would be a great comfort and relief of mind to many bewildered ones who see the trouble coming on with increasing momentum, yet who cannot see the ultimate good to result, who feel that revolution and anarchy are confronting the entire world, but see not the golden lining to the black clouds of trouble.

The principle of disintegration and reconstruction is constantly operating in nature. The rocks are disintegrating; and this process keeps the soil enriched and promotes vegetable growth. Animal and vegetable organisms are continually disintegrating, and furnishing elements for new formations, new organisms. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of truth can be planted that will bring forth the fruitage of the new dispensation. During this Gospel age God has been guiding those who have already been disintegrated, and who are yielding themselves to his reconstructive processes. The world will need this great time of trouble. They are not in the attitude of the class who are now seeking God and endeavoring to do his will. If we had the power to shield any of our worldly friends from this trouble, we believe that by so shielding them we would be doing them a real injury instead of good.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skilful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord intimates that during this time of trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zephaniah 2:2, 3) But as for those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble, in order to prepare them for the great blessing to come later. The Apostle's argument is that the present order of things is not satisfactory to anybody who has the right attitude of heart.

The long foretold time of trouble, such as never was and never will be again (Daniel 12:1; Matthew 24:21, 22), has begun. Daily the heat of human passion is growing more intense. In view of this approaching dissolution, now at the very door, what should be our attitude of heart? What should be the course of those who are prospective citizens of the great government about to be established, which will control the affairs of earth under the headship of Christ Jesus, earth's rightful King? We should remember that in order to become of the kingdom class which is to have the rulership of earth for a thousand years, we must be separate from the aims, ambitions and policy of the present order. One of the essentials is that we recognize the vast difference between the present order of things and the new order now at hand, and that we take our stand accordingly. In the meantime, we should do good unto all men as we have opportunity, especially to the Household of Faith, our brethren in Christ.

As loyal children of the Great King of the universe, who is now about to inaugurate his kingdom in the hands of his Son, we pray, "Thy kingdom come; Thy will be done on earth, as it is done in heaven." We rejoice in the evidence which we see all about us that our prayers for this kingdom are now to be answered. Meantime we must live in harmony with this prayer. As St. Peter reminds us, "What manner of persons ought we to be," in all holiness of life, in separateness from the world! The Apostle puts this solemn question right home to us. It is applicable now as never before.

Let us lay these precious words to heart; for we stand in the very presence of the Great Judge of all the earth. These exhortations and encouragements, which were primarily addressed to the church who lived over eighteen hundred years ago, and which have served a purpose of good all along down this Gospel age, are especially meant by the spirit for those of the church who are living in this very day of God. How favored are these above all the people of the world and above the masses of professed followers of Christ, who have not this knowledge!

The Apostle's words near the close of his Epistle, should be of special comfort and cheer to us now, in this brief waiting time since the close of Gentile Times. He says, "And account that the long-suffering of our Lord is salvation." (2 Peter 3:15) How glad of this little extended time some of the Lord's dear ones are, who have come into the knowledge of present truth and consecrated themselves to God since October, 1914! And how glad are many of Christ's followers who have longer known of these precious truths, that the Lord has mercifully granted them a little further time to make their calling and election sure! Perhaps some of these were not ready when the Gentile Times closed.

"Wherefore, brethren, seeing that ye look for these things [the overthrow of the existing order and the establishment of the glorious kingdom of God's dear Son], be diligent that ye may be found of him in peace, without spot, and blameless"; for our Lord "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy . . . . Amen."—2 Peter 3:14; Jude 24, 25.

PHILIP AND THE ETHIOPIAN

[This article was a reprint of that entitled "God's Providences Co-operate" published in issue of March 1, 1902, which please see.]

THE GREAT MULTITUDE

MARCH 26.—REVELATION 7:9-17.

CHRISTIANS OF THREE KINDS—"TARES," OR FALSE CHRISTIANS—SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS—AVERAGE CHRISTIANS, A GREAT MULTITUDE—THEIR DESTINY SHOWN IN THIS LESSON—HOW THEY WILL BE CONQUERORS—THE OTHERS WHO WILL BE "MORE THAN CONQUERORS"—CONTRASTS OF THE PRESENT AND THE FUTURE—PRIESTS AND LEVITES FOR THE COMING AGE—THE NUMBERS OF THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

"They shall hunger no more; . . . and God shall wipe away all tears from their eyes."—Revelation 7:16, 17.

According to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts; but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares—"children of the wicked one"—because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. (Matthew 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one spirit through the one Word of Truth, they are one class, one church, under one Lord, one faith, one baptism. (Ephesians 4:4, 5) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some—the "great multitude" referred to in this lesson. The Apostle describes them, saying, "Through fear of death they are all their lifetime subject to bondage." (Hebrews 2:15) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him—ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

While this class do not deny the Lord's name, yet they fail

to walk closely in his footsteps, and therefore will fail to get the glorious prize of this Gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom, etc. Those great blessings and favors are to be granted only to the "more than conquerors"—the little flock, to whom it is the Father's good pleasure to give the kingdom—those who "follow the Lamb whithersoever he goeth," rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his Word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

"Those whom God makes His kings and priests
Are poor in human eyes."

THE TWO CLASSES CONTRASTED

The Great Company described in our lesson will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's House. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present age to come to a positive decision—to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and secure for them the blessing described in our text.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled "more than conquerors" because they not only do the right thing—stand for truth, righteousness and the divine arrangement—but they do it as Jesus did—voluntarily, with hearty good will, as soon as it is shown to them.

Here then, we see the difference between two classes in the church, all of whom are spirit-begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the great prize. The "more than overcomers," copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren—these will be the little flock to inherit the kingdom—these will be the royal priesthood—these will constitute the bride, the Lamb's wife and Joint-heir.

SCRIPTURES RELATING TO THE SECOND CLASS

The Great Company of this lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe—servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the bride class, but as being granted the great honor of being "the virgins, her companions, who follow her"—bridesmaids.—Psalm 45:14, 15.

This class is also represented in the Lord's parable as the foolish virgins. (Matthew 25:1-13) They were virgins—pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, "I do not recognize you." But although they cannot be recognized as the bride class, we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready—even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. Then the Lord gives to them the precious message, "Blessed are they who are called to the marriage supper of the Lamb." But they can go to that marriage supper only through much tribulation, which will test to the last their full devotion to the Lord—even unto death.

In Psalm 45 we have a picture of the heavenly Father as the Great King, the Lord Jesus as the King's Son, the church as the bride, and the great company as the virgins, the bride's companions, but one full of comfort and encouragement to all.

TWO COMPANIES—TWO REWARDS

In the account of today's lesson these are spoken of as a "great multitude whom no man can number"—a poor translation, better rendered, "a great company whose number no man knows." We do know the number of the elect, the "more than conquerors." It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever he goeth—a little flock indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The great company is not a foreordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

St. John says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the "more than conquerors." But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in his Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality—which the Lord describes as water of life springing up in his people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels—but not on the divine plane, not immortality, not the divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us—to become members of the body of Christ, members of the royal priesthood?

EXPECTING A PERSONAL ANTI-CHRIST

DEAR BROTHER RUSSELL:—

In harmony with the spirit of a sound mind I prefer to think and speak of the things we know, the things for which we have such a clear, Scriptural basis as to make our position most assuredly correct. However, this letter is being written in order to have your expression upon matters which I do not know, but which seem to be within the range of possibilities, quite a number of passages in the Lord's Word seeming to make them reasonable inferences.

I have presented these suggestions in several discourses: and the brethren have been so stirred to greater diligence by them that, while desirous of saying more that might prove helpful to the various classes, yet my confidence in your consecrated judgment prompts me to present the same for your criticism before making them too conspicuous in my ministry. Whenever given, emphasis has been laid on the point that I was not sure these ideas were correct, being merely inferential, but even if not right, a consideration of the possibility of such happenings could not fail to put us more effectually on our guard than before.

In the twenty-fourth chapter of Matthew we find two separate references to false Christs. Verse 5 says, "For many shall come in my name saying, I am Christ; and shall deceive many." This evidently refers to pseudo-Christs who have arisen during the Gospel age, but before the closing part of the age, for in the next verse he says, "For all these things must come to pass, but the end is not yet."

But when we come to verses 23 to 26 we read of another class of false Christs who would appear in the end of the age. In verses 21 and 22 he speaks of the coming of the great "Time of trouble such as was not since the beginning of the world, no, nor ever shall be," and after stating that unless those days were shortened no flesh would be saved, he continues:

"THEN, if any man shall say unto you, Lo. here is Christ,

or there; believe it not. For there shall arise false Christs," etc. The adverb "then" is emphatic by position (similar to Matt. 25:1) and would connect the appearance of these false Christs with the time when the great tribulation was due.

It goes on further to inform us that these false Christs would show such signs and wonders that, if possible, even the very elect would be deceived. Would we not be justified in thinking that nothing has yet occurred which would warrant such a remarkably strong declaration? In such a case this sweeping deception must be still future, and as it has to do with this make-believe Christ, therefore the greatest of the false Christs must be yet to come.

Verse 26 offers additional clues to the meaning of this prophecy. It rather intimates there will be two kinds of manifestations of these counterfeit Christs. One is mentioned as occurring in the desert, the other in the secret chambers. You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of the relatives some of those present.

But when and where has the "behold he is in the desert" part of the prophecy had such a fulfilment as we might expect? May it not be just before us? Note that "the secret chambers" is in the plural, as though pointing out a deception oft-repeated, as has been the case; whereas "the desert" is in the singular, as if to teach us there would be but one occurrence of this sort no more.

Can we assume that if the secret-chamber Christs have been the fallen angels, then the Christ who will appear in the desert will be Satan, whose final effort to transform himself into an angel of light will culminate in his appearing as an impersonation of the Lord Jesus?

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner of the second advent, they have expected him to come in the flesh, accompanied by a multitude of visible angels.

Furthermore, we find a widespread opinion that this event is near. Misinterpreting certain prophecies, the Seventh Day Adventists are proclaiming extensively the thought that when Constantinople falls Christ will come. Various denominational commentaries which give Mohammedanism an unreasonably prominent place in the prophetic portions of the Bible have expressed the same idea. Through internal anarchy or through outside influence the fall of Constantinople may not be very distant; and think of what would result if, coincident with that event, what looked like the long-expected return of Christ should take place on some desert out near Palestine!

It would not be our Lord, but the Evil One impersonating our Redeemer. Imagine the wicked angels appearing with him as though they were the holy angels whom many expect to come with Christ! Suppose other demons would impersonate a few of the dead, as if to indicate a beginning of the resurrection! Think of the signs and wonders they may work as evidence to further deceive the human race into believing Jesus has come!

That this could be done if the Lord would allow it seems a reasonable premise, and that it may be done seems a reasonable inference from certain Scriptures. I find there have been various Bible Students—even centuries ago—who thought they saw in the Word a suggestion that Satan was to appear as a man in the last days. The passage in Isaiah 14:16, where Lucifer is spoken of as a man, is probably the most direct of such references.

There also exists a secondary reason why Satan wishes to be as a man. The True Christ has already returned, but with our natural sight we cannot see him; however, spirit beings, like the devil and his angels, can see him, and as they behold our Lord doing successfully the preparatory work of the kingdom, while they are helpless to thwart the same, it must make them hate that holy Son of God more than ever! How they must envy the human race, who cannot see that present Lord, and must wish they were human also, that they might not behold any longer the One they detest! Thus in permitting them to take on human nature the Lord simply grants them their wish.

Should it be this way, we can readily discern how fully it would, "if possible, deceive the very elect." Catholics, Protestants, Adventists, Mormons and every sect in Christendom would welcome this one as Christ, for isn't this the very way they have looked for him? This would seem like convincing evidence to every infidel on earth, and they would hasten to acknowledge him. Even the hosts of heathendom, unable to gainsay such a demonstration, would fall before him. And those among us who had listened to discourses, etc., but never really made these things their own by a consecrated application of them, would hastily denounce us, and renounce our teachings, to bow their hearts to this spurious Christ.

Then we would discern why God had granted us so much light upon the manner of the second advent, and we would need it all. Think of what blasphemy they would consider us guilty as we insisted that this one they called Christ was really the devil! The charge against us would resemble that against our Lord, and the indignation of the mob might quickly terminate the militant part of our experience.

But still other results would follow the appearance of such a pretended Christ. The Bible foretells a great confederacy of the two main divisions of Babylon. For several years the signs of that confederacy were everywhere discernible; but of late there has sprung up a bitter feeling between the two sides, being fanned by anti-Catholic publications, etc., until there seems no likelihood of their drawing any closer together.

Suppose this impersonator of Christ uses his usual subtlety, appointing the Pope prime-minister, Billy Sunday minister of war, etc., or making some such recognition of both Catholics and Protestants; what would more effectively remove the partition separating the sects? How they would throw their arms around each other's necks, and only we would be disfellowshiped!

This would also make the prophecy of the anti-Christ and Man of Sin have a double application, even as you have shown in the instance of other prophecies. The coming of the Elijah had a double application—individually John the Baptist, collectively the church. The Christ has likewise—individually our Lord, but collectively The Christ includes both Head and body. So the collective anti-Christ was the papal system, the individual anti-Christ Satan. As the individual Christ is the Head of the greater Christ, so the individual anti-Christ would be the head of the greater anti-Christ.

May it be just possible that we have been so impressed with the wonderful application of the anti-Christian prophecies to the system that we have overlooked their coming individual fulfilment?

But we know that Satan could not impersonate our Lord for long with any measure of character-likeness to him. With the awful wickedness of his heart, only a few days would suffice to reveal his true spirit, and he would plunge this world into worse than it ever saw before.

Out of reverence and fear for the one whom they supposed was Christ, the world would lay aside its swords only long enough to put away, then would resume the conflict with renewed fury. The hopes of the nominal church and the world had been lifted high only to be dashed to pieces as they perceived the wickedness of the one whose appearing they had hailed.

It has been suggested that the Lord might use his power in some way to prevent Satan from leaving the body of flesh, and thus it would become his prison throughout the Millennium. This would compel him to swallow his own teaching that the body was only a prison in which the real man was confined until liberated by death. He would be forced to experience the very thing he had so untruthfully taught. This gives great force to Isaiah 14:16-19.

There are other points I was going to mention, but probably the letter is already too lengthy; but before closing I wish to mention one advantage of considering these things.

Some of the friends seem to be saying, "The time may be many years off before the church is all glorified, there is so much yet to be accomplished; let us go into business," etc. I have pointed them to these things with the remark, "If this conjecture should be correct, everything yet to be fulfilled before the glorification of the saints might be accomplished in a month." The time may be two weeks or ten years.

Friends have asked me, "But don't you expect the Seventh Volume first? and it will take months to write, publish and assimilate it." My answer has been this: How do we know but that it may simply be an issue of THE WATCH TOWER?

An ordinary looking copy of THE TOWER arrives, and the brother who has learned to value its message takes advantage of the first opportunity to read it. There in the middle of one article he finds a point which proves a key to many passages of Scripture in Revelation; on another page is another such point; and as he reads, it begins to dawn on his mind that he has the Seventh Volume! What comfort and help and assurance it brings, and he is ready for the trial time just ahead!

Another, less appreciative of the light he has been getting, lays that same TOWER aside for a more convenient time, unwilling to have it crowd out his pleasures or intrude on his comfort, little realizing what that TOWER contains or what he is soon to face, unprepared for it because of a failure to walk in the light already received.

I meant to make this letter a query, but it sounds almost like a sermon. However, I am sure you will understand the spirit which prompts it. Do you think of any Scripture which would seem to disprove it, or do you believe such ideas might in any way prove detrimental to the Lord's people?

Like a younger brother I have ever valued the privilege of looking up to you as an elder brother, and the God of Wisdom has directed you, for in so many ways you have been a blessing to me. The Lord guide you to the very end of the way!

Yours with much Christian Love,

B. H. BARTON.

THE EDITOR'S VIEW IS DIFFERENT

We think it not unwise to lay before THE WATCH TOWER readers the above article from the pen of our dear Brother Barton. It may do no harm for us to have the thought before our minds. To some others, as well as to Brother Barton, it may seem to be the truth.

But the view presented does not appeal to the Editor as the correct one. He still believes in harmony with the presentations in STUDIES IN THE SCRIPTURES. The particular passage in question from our Lord's great prophecy in Matthew 24 is treated in detail in STUDIES, Volume IV. He still believes that to be the proper interpretation. However, we claim no infallibility. We claim that there is no direct inspiration from God since the days of the apostles.

It should be remembered that each church organization claims to be the Ecclesia, or Body of Christ, of which he is the Head; and that each regular organization has an executive person or committee that really serves as the head of such organization—as Christ's representative in his body. This thought had its origin in the Eighth Century, when our Roman Catholic friends declared that they set up the kingdom of God, and from which date they count that his reign has been continuous, and that the popes have been his vicegerents—reigning instead of him. Protestant sects have not gone to the same extreme to claim one of their number as substituting for the Lord; but very generally they do claim that Christ's kingdom has been set up and is in operation. The original thought in the organization of various denominations of Protestants was that it was the true church. It is only of late years that Protestants have agreed to the thought that Christ Jesus has many bodies—many churches. Yet in a confused way they will admit with us that the Bible teaches only one church, or body of Christ; that it is to enter into glory with the Lord by resurrection "change" at the Master's second coming; and that his church is composed of the saints of the Lord, regardless of denominational lines.

These are the false Christs—false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many—practically the whole world. On the contrary, the people comparatively more or less deranged mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that we have presented the right thought. The Editor is not expecting any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great time of trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience"; and more and more they will become vexed and angry with the children of obedience, who will be standing loyally by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence; first, represented by the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

However, let us cast our care upon the Lord and wait patiently for his time and be fully content therewith. Then all will be well with us, whatever way the matter may turn out. The time, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of anger, malice, hatred, envy and strife burns more and more fiercely in the hearts of the children of disobedience—in whom the works of the flesh and of the devil will undoubtedly be more and more manifested. In other words, Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world.

THE TRUTH IN SOUTH AFRICA

DEAR BROTHER RUSSELL:—

It is with feelings of deep thankfulness to God that at the close of another year's activity in the harvest service, I am privileged to forward the report of our labors in Africa during 1914-15. In presenting the last Annual Report I expressed the hope that the next occasion would find us reporting to headquarters beyond the veil. That hope has not been realized. I feel certain, however, that I am expressing the mind of the brethren in Africa, when I say that we are deeply grateful to God for the privilege accorded to us further, to make our calling and election SURE. The past year has been one of continuous testings and trials, both to individuals and to Classes, furnishing abundant opportunities for the display of the Christian graces laboriously cultivated in years gone by, and for the demonstration of that faith and patient endurance which is the supreme test of our devotion to the Lord.—James 1:4.

These very facts assure us that the time of our deliverance is at hand, that the Lord is, as it were, putting the finishing touches to the living stones, preparatory to their being set in the Temple of his glory in the near future. For many years the great Master Workman has been chiseling, dressing and polishing these, bringing them into conformity with the symmetrical outlines of the Chief Corner Stone, and we are grateful to him for the likeness. Now, while still in the quarry, he is fitting them each to the other, and if the process develops friction and reveals faults and weaknesses hitherto unsuspected, these will be endured all the more patiently and we will surrender ourselves the more unreservedly into the hands of the Great Master Builder, because we know these experiences to be the prelude to the speedy establishment of the great Spiritual Temple, so admirably designed and accurately fitted as to permit of its erection "without the sound of a hammer."

The year that has gone has been the busiest in the history of the Harvest Work in Africa:

Volumes of STUDIES IN THE SCRIPTURES sold	3,141
Scenarios, Hymnals, Mannas, Diaglotts, etc., sold	1,589
Free literature circulated	75,131
Meetings held	312
Miles traveled	4,682

You will see from above report that the output of volumes has been well nigh double that of last year, while a gratifying increase is also noticeable in all other publications.

The various Classes are still holding up the banner of present truth, and the dear brethren are not only holding fast to the faith, but adding to their numbers as well. Perhaps there is more opposition than ever before but that is the natural corollary of growth and a good evidence that the brethren are alive and awake to their privileges and that the truth is doing its separating work, gathering the wheat from among the tares in Babylon.

During the year I have made two pilgrim tours covering nearly five thousand miles. One of these was in connection with the EUREKA DRAMA set sent us from Brooklyn. The Drama drew large audiences everywhere, but the results have not been altogether as anticipated. However, a great witness has been borne to the people of South Africa, and the outcome is in the hands of the Lord.

The newspaper work in Africa is, in the Lord's providence, practically closed. The war has so decreased the supply of paper in this Dominion that most of the newspapers had to curtail the size of their journals and all had to considerably economize their space. We had only two native papers publishing the sermons, and these insisted on so abridging them as to render them useless as a means of propaganda, so I have withdrawn them.

The native brethren in South Africa still retain their interest in the truth, and are waiting patiently the further development of the Lord's purpose. The progress of the war in Nyasaland and South Africa has made reports from that region somewhat scarce; but when last heard from, the Brethren there were still holding fast to the truth, living in that state of detachment and patient waiting upon God which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am waiting his reply.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that this door is closed or nearly closed in South Africa, and while the Lord permits we shall hold the fort for him, telling out the glad tidings of the coming kingdom now so

near at hand, till he says "It is enough." Pray for us, dear Brother, as we do for you, that we may be kept faithful unto death and may be counted worthy of a place in the kingdom.

With continued personal devotion, and a large appreciation of your ministrations, prayers and loving interest in the harvest work in South Africa, I am,

Your Brother and Co-Laborer in his Glad Service,
WM. W. JOHNSTON.—*South Africa.*

THE DAILY CUP

"I will take the Cup of Salvation."—Psalm 116:13.

With a tender smile on His loving face,
My Lord stood holding the Cup of Grace—
"Wilt thou drink, dear one, today?"

O loving Bridegroom, I am so weak!
My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed—
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er—
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause here to shrink from such a death!"—
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my Bridegroom's face—
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is MINE!" He sternly cried;
"I guard this Cup each day.

"And nothing goes in it beyond the power
Of My Bride to bear in her weakest hour,
If she look to Me for grace."

Then He turned to me with the tenderest mien—
"My Love, art thou strengthened by what thou hast seen?
Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,
That I should forget that He who died
To redeem my soul, is by my side
And holds the Cup in his hand.

Gladly I take the Loving-Cup,
Gladly I drink as Thou holdest it up;
To share it with Thee is grand!

And if it should be that this is the day
When the flesh, as I drink, shall pass for aye,
Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!
The smile on my loving Bridegroom's face
As I pressed my lips to the Cup,

Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

LILLA S. WARD.

ENTERTAINMENT OF THE PILGRIMS

All friends of the truth properly feel it an honor and a privilege to entertain the pilgrim brethren during their brief stays. However, the interests of the truth and the comfort of the pilgrims should also be considered. The elders, or, under their direction, the class secretary, should see to it that pilgrims are entertained in homes where they will not be a burden and where they will be comfortable. Those who travel and preach continuously are more or less under a nervous strain and need comfort, proper rest, and some degree of privacy for meditation. All having the interests of the work at heart should, therefore, cheerfully co-operate that the pilgrim may be entertained in a home where accommodations are suitable.

The entire class would surely be disgraced if the Society's representative were otherwise treated. We are sure that only thoughtlessness of some has made this suggestion necessary.

INTERESTING LETTERS

BLESSED AUSTRALASIAN CONVENTION

DEAR BROTHER RUSSELL:—

Our convention is over once more, but it has been the best yet, in attendance, for food provided and for joy generally. Of course, it is only a very small matter compared to your large conventions. We had sessions every day from Sunday to Sunday, and attendance ranged from just a little over a hundred, to 230. The testimony meetings, although they were liberally arranged for—as you will see from the enclosed program—still seemed too short to let every one who desired have an opportunity to speak. On the New Year's morning we had a baptism service, when fourteen symbolized their consecration. It is beautiful to see many old and young yet coming to rejoice to lay their all on the altar of sacrifice and seek to follow the Lamb.

We unanimously resolved that the time was very opportune for you to pay us a visit, and it was proposed by Brother Gates, of Sydney, and seconded by Brother Allison, of Adelaide, that the following letter be sent to you:

"DEAR BROTHER RUSSELL:—

In bringing to a close this convention which has been a great source of blessing and refreshment to all the dear friends attending from other States as well as to the local Ecclesia, we desire to send a message expressing our love to you and all the dear co-laborers in America. It is also suggested that we send you a hearty invitation to pay us a visit. Our thought is that, owing to the war, it may be that your privileges of service in Europe may be curtailed, and also your visits to England, and that thus in the Lord's good providence your steps may be guided in this direction. We assure you that our hearts' affections go out to you; and to see and speak with you, would be joy second only to that which we hope so soon to have beyond the veil. Earnest prayers for your highest welfare."

Yours in the Service of Christ,
R. E. B. NICHOLSON, Manager,
Australasian Branch.

DEAR BRETHREN:—

Yours of January 4th is at hand.

I rejoice in the Lord that you have had such a sweet and blessed convention and that, although the numbers were not large, the interest and spirit were what we would expect and that great good has been accomplished.

May the Lord's blessing continue with you all, making the present year, 1916, your very best in character-development and in effective service for our King.

I cannot promise anything definite in respect to a visit to Australasia, much as I should desire to greet you all in the flesh, to say some words of comfort and encouragement and to personally receive assurances of your continued Christian love. However, we know not what the Lord's providence may indicate, but assure you that we will seek to follow his leading in this and in every matter. With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

DO NOT TAKE ANYBODY'S SAY-SO

OUR DEAR PASTOR:—

I was pleased to receive your loving letter and gift, which were much appreciated, the latter of which I intend exchanging for renewal of THE WATCH TOWER for another year. Like thousands of others of like precious faith, we are indeed thankful to our loving heavenly Father and to you, his servant, for its cheering, helpful and inspiring messages of exhortation and hope for those seeking to know and do the will of God. Its bi-monthly visits are eagerly looked for and its spiritual food is soul-satisfying.

The article in September 1 issue on "Christian Duty and the War" was good and to the point; we trust by God's grace we shall maintain that attitude, looking to Jesus our Captain, who said his kingdom is not of this world, else would his servants fight; and to St. Paul, his mouthpiece, who shows that our weapons are not carnal, though mighty to the pulling down of strongholds of error.

I rejoice, by the Lord's favor, at the prospect of further opportunities in the colporteur work this new year. The previous eight in this blessed work have been the happiest in my life. I am now wondering if our work may not soon be cut short since compulsory military service for single men is suggested, with the possibility of severe penalties to those who refuse. However,

"My times are in Thy hand;
My God, I wish them there."

The Class here have unanimously re-elected you as our Pastor. I assure you we can never repay the help you are to us through the SCRIPTURE STUDIES, THE WATCH TOWER, TABERNACLE SHADOWS, etc. We are grateful to our heavenly Father and our Present Lord who have used and are still using you to bring forth "Meat in due season for the Household of Faith."

If it will not be troubling you too much we would like your advice on the following queries:

What should be our course if ordered by those in authority to cease distributing our volunteer literature?

Or that we may no longer sell STUDIES IN THE SCRIPTURES?

Or that we may no longer assemble as Classes for the study of the Scriptures?

Praying the Lord's richest blessing upon you in your labor of love, I remain, by God's grace,

Your brother,

A. W. SEWTER, COLPORTEUR.—*Eng.*

REPLY TO QUERIES: The Lord's people are to govern their conduct by the laws of the land in which they reside—except such laws as would conflict with God's Word. But we should not take anybody's "say-so" re such laws, but should make sure that such laws really prevent.—Editor.

RE PRICE OF "MANNA" AND RECIPROCITY

DEAR BROTHER RUSSELL:—

In view of the fact that it is so surprisingly easy to sell the PHOTO-DRAMA SCENARIOS as 68c and 88c, we would like to suggest that you allow the MANNA to be Colporteured at 68c. We are convinced, after our experience with the SCENARIO, that at 68c the MANNA sales would be very materially increased. This would be an encouragement, and assist in making expenses.

We find that many of the friends have not yet introduced the STUDIES, MANNA, SCENARIO, TOWER, etc., to their tradespeople—grocers, butchers, bakers, shoemakers, milkmen, etc. We have suggested to many that these people are most anxious to retain their trade, giving them profit-sharing coupons, trading stamps, premiums, etc., and that they would be only too pleased if they had an opportunity to reciprocate in return for their custom during the many months or years they have dealt with them. What an opening the friends have in this way! One Sister here went out the other day amongst the people on her street, and took orders for nineteen SCENARIOS in about five hours. There is hardly a person in the truth but could do likewise—and their tradespeople and neighbors would appreciate the privilege of buying from them. With much love, we are

Yours in the Harvest work,

VOL. XXXVII BROOKLYN, N. Y., MARCH 15, 1916 No. 6

THOUGHTS ON THE MEMORIAL SEASON

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:26.

The Passover season, as celebrated by the Jews, is approaching, beginning this year on the 17th of April. But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of April 16th, after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause his faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or cause, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"—"the Just for the unjust," that he might bring us back to God. Thus he opened up a new way—a way to life everlasting.

The Scriptures call the church of Christ "the church of the first-borns," "a kind of first-fruits unto God of his creatures," "the first-fruits unto God and the Lamb." (Hebrews 12:23; James 1:18; Rev. 14:4) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the first-borns of the sons of God from the human plane, the church of Christ, are now being passed over during this night of the Gospel age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "little flock," "the first-fruits unto God of his creatures," "the church of the first-borns," alone is being spared, passed over, during the present age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the age to follow this he shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction—only the first-borns.

The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of his good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to him and his service, and in return have been begotten of the holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins;" "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death—destruction.

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of his sacrifice; we must also eat of the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. Thus we put on Christ, not merely by faith; but more and more we put on his character and are transformed into his glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the church of the first-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night of his betrayal, just preceding his crucifixion, he gathered his apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the passover lamb of Egypt, of the saving of the typical first-borns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of me."

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine; and our Lord's declaration that these represented his broken body and shed blood, and that all his followers should participate, not only feeding upon him, but being broken with him; not only partaking of the merit of his blood, his sacrifice, but also laying down their lives in his service, in co-operating with him in every and any manner, that they might later share all his honor and glory in the kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is my body." The evident meaning of his words is, This symbolizes or represents, my body. The bread was not actually his body; for in no sense had his body yet been broken. In no sense would it then have been possible for them to have partaken of him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled him to become the Redeemer of Adam and his race, that permitted him to give his life "a ransom for all, to be testified in due time."—1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that he laid down for us we are to "eat," appropriate to ourselves; that is to say, his perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting

life, if they would; and we are to realize this and accept him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that he should rise from the tomb on the divine plane of life, that he should ascend to the Father and deposit the sacrificial merit of his death in the hands of justice, and receive from the Father "all power in heaven and in earth." As relates to the world it was necessary also that in the Father's due time he should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving his own sinless flesh, his perfect human life, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life-right—a right to human life—with all its privileges, which our Lord at his own cost procured for us. Likewise the fruit of the vine symbolized primarily our Savior's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the church by faith during this Gospel age, in advance of the justification of the world by works of obedience in the Millennial age, is for the very purpose of permitting this class who now see and bear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in his sacrifice—as members of his body. This deeper meaning of the Memorial he did not refer to directly. It was doubtless one of the things to which he referred when he said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, shall come, it will guide you into all truth, and will show you things to come." —John 16:12, 13.

This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?"—the sharing with Christ as joint-sacrificers with him even unto death, that thereby we might be counted in with him as sharers of the glory which he has received as the reward of his faithfulness?—"For we, being many, are one loaf and one body."—1 Corinthians 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down his life—directly for his Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that he laid down. As he sacrificed his actual, perfect being, his humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf and the cup represent suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is his blood, the virtue of his sacrifice, that counts, Our blood has virtue only because of his merit counted to us, only because we are members of his body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be his must drink of it, must accept his sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Romans 6:3-5; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the kingdom, the theme of his every discourse. Those to whom he had promised a share in the kingdom if faithful, he reminded of his declaration that he would go away to receive a kingdom and to come again and receive them to himself to share in it. He now adds that this Memorial which he was instituting would find its fulfilment in the kingdom, that he would no more drink of the fruit of the vine until he should drink it anew with them in the Father's kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized in his cup, there will be jubilation in the kingdom. "He shall see of the travail of his soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all his disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with him. These have his promise that they shall reign with him; and when the reign shall have begun, when the kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which he knew to be so near the time of his apprehension and death. The fact that he rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already he was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that his course on earth was so nearly finished, and that he had found thus far grace sufficient for his need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold him "with strong cryings and tears" praying "unto him who was able to save him out of death"—expressive of our Master's fear of death lest in some particular he might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that he had faithfully kept his consecration vow, and that he would surely have a resurrection as promised.

We behold how calm he was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so he opened not his mouth" in self defense. We see him faithful, courageous to the very last; and we have his assurance that he could have asked of the Father and could have had more than twelve legions of angels for his protection. But instead of petitioning for aid to escape his sacrifice, he petitioned for help to endure it faithfully. What a lesson is here for all his footstep followers!

On the other hand, we recall that even amongst his loyal

disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examing our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM THE RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, scribes and Pharisees and doctors of the law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated me before it hated you." We see that he referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24) Soon, as our dear Lord declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will drink with him the new wine of joy in the kingdom, beyond the veil. With that glorious morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him;" "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-borns through the merit of the precious blood, and our share with our blessed Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of present truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early church. Let us "keep the feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation (condemnation) to themselves, not discerning the Lord's body." (1 Corinthians 11:29) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our beloved Bridegroom we shall partake of the wine of joy in his kingdom and be forever with him.

THE RANSOM AND THE SIN-OFFERING

Notwithstanding all that we have written on the subjects of the ransom and the sin-offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that "Brother Russell has changed his views—or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER." These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

"The ransom-price relates to the valuable thing itself; namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as is may be applied."—Z'09, p. 309.

The ransom views the matter of man's recovery from sin and death as a purchase—a redemption. The basis of this thought is the divine law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (Deuteronomy 19:21) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process—purchasing back from their fallen condition.

Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's plan we find that only one man was tried before the divine court—namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

Here we see a wonderful economic feature connected with the divine plan. God would not permit more than one member of the human race to be tried and sentenced to death; for his purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by another Man the whole trouble will be rectified. This the Apostle points out, saying, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

Thus we see the value of Jesus' death—that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be "holy, harmless, undefiled and separate from sinners;" otherwise, he, like the remainder of the race, would have been under a divine death sentence. Because all of Adam's race were involved in sin and its penalty it was necessary to find an outsider to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price—a ransom for the first man.

It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a man who sinned, and the ransom for him must be furnished by the death of a man. It was for this cause that the great Logos, in carrying out the divine plan for human redemption, left the glory which he had with the Father before the world was, humbled himself and became a man, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor [the perfection of human nature]; that he, by the grace of God, should taste death for every man."—Hebrews 2:9.

RANSOM PRICE AND RANSOM WORK

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a ransom for Father Adam, our next point is to show from the Bible that he did give himself as a ransom. We have the word of Jesus himself on the subject (Matthew 20:28); and also St. Paul's testimony, "the Man Christ Jesus, who gave himself a ransom-price for all, to be testified in due time." (1 Tim. 2:6) This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary.

But the work of ransoming Adam and his race is much more than merely the providing of the ransom-price. The thought connected with the word ransom goes beyond the mere giving and appropriating of the price. It includes the recovery of Adam and his race from the power of sin and death. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the ransom, the merit, has been its imputation to the church, and this only by faith. The church is not yet glorified as a whole—not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the ransom work, which began more than eighteen centuries ago, is still to be accomplished.

There is no difficulty about the ransom-price; for that price has been in the hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the church that has been called out from the world during this Gospel age. The full completion of the ransoming work will include what the Bible speaks of, saying, "I will ransom them from the power of the grave." (Hosea 13:14) Nor will the ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done—a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

THE SIN-OFFERING IS DIFFERENT

With the thought of the ransom before our minds, we now investigate the subject of the sin-offering, remembering to keep the two subjects separate and distinct. "The sin-offering shows the manner in which the ransom-price is applicable, or effective, to the cancelation of the sins of the whole world." (Z '09, 309) The sin-offering does not require so long a time for its accomplishment as does the ransom. We have already seen that the ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries. But the sin-offering will all be completed before the glorious reign of Christ begins, his church then being with him in glory.

The sin-offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the ransom-price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the firstborns.

This church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and his service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Romans 12:1) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the church, which is his body, we being "members in particular of the body of Christ."—1 Corinthians 12:27.

Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage: hence they constitute a secondary class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing priests, the royal priesthood, but are to serve God in his temple. They are not to have the crowns of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of his consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through his merit to be sharers with him in his glorious priestly functions.

THE SECONDARY SIN-OFFERING

The secondary sin-offering of the typical Atonement Day was called the Lord's goat. It was not provided by the typical high priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the church, the antitypical Levites, were represented in the second goat—the Scape goat. It was the Lord's goat class, the under priesthood, that constituted the secondary sin-offering.

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

In the antitype, the High Priest, Jesus, completed his own personal sacrifice at Calvary. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the presence of God for us," the church—not for the world. (Hebrews 9:24) This is in full accord with what we have just seen in the type.

Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's goat as his own blood—otherwise, the sacrifice of his church as part of his own sacrifice. This he makes applicable to the sin of all the people—the original sin of all the people.

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of his kingdom.

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not included in the Adamic transgression. The sin-offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against

light. Full, wilful sin against full light would bring upon the sinner the second death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation—the time of trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of justice having been squared in that great time of trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPEGOAT'S SUFFERING

However, God is a very strict Accountant. As he is sure to count against the world all wilful disobedience, and especially all persecutions of his church, so also he is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scapegoat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great time of trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the great company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant entered into by this class, a covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of their age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation—to square the accounts. (Matthew 23:34-36) In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble—just before us.

THE INAUGURATION OF THE NEW COVENANT

The Apostle, in contrasting the typical and the antitypical sin-offering, declares that Jesus, not by the blood of bulls and of goats, but by his own blood, accomplishes the blessings. (Hebrews 9:11-15) And again, the sacrifices of the antitypical High Priest are styled the "better sacrifices"—in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.—Exod. 24:3-8.

The question arises, Why did Moses use the blood of bulls—plural—and of goats—plural; whereas in the type of Leviticus 16 the blood of one bullock and the blood of one goat alone was used? We reply that there was really but the antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical goat, the one church, which is accepted by the Lord as his body, and is associated with, and part of, his sacrifice. But in the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the statement, bulls and goats—in the plural—and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of his associated sacrifices, the church, will be used in sprinkling, or satisfying the divine law, first of all. This will be the basis for the turning over, to the kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood.

THE ANTITYPICAL ATONEMENT DAY

We trust that from the foregoing our readers will see clearly the distinction between the ransom which Jesus gave and its application; and the sin-offerings of this Gospel age and what they signify. We wish now to impress a further point; namely, that the sin offerings were associated with the Day of Atonement for sin in the type and in the antitype. The antitypical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of this Day of Atonement. This day will witness the full completion of all the sin atonement and more; for all the Millennial age will be a part of the antitypical Atonement Day.

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The sin-offerings of the Atonement Day merely represent God's purpose in the use of the sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect.

So, then, let us hope that all will henceforth see clearly that the sin-offerings of the Atonement Day and its sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world.

"WHY PERSECUTEST THOU ME?"

[This article was a reprint of that published in issue of March 1, 1897, which please see.]

LESSON OF THE LILIES

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Fear and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the divine path which God has marked out for the Gospel church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to his disciples. He would have his followers to be without worry, to be restful of heart. But he would not have them to be without carefulness. There is a carefulness which is entirely proper, year, necessary, on our part, but not this extreme worry—this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Philippians 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would

indicate a lack of faith in the Lord and in his care for his people. The word rendered "careful" here is from a Greek word meaning over-anxious.

In giving a forceful lesson to his disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common—rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb higher in the word and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matthew 6:30.

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them—as the poet expresses it—

"Content whatever lot I see,
Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that he will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's kingdom. God will not have any in that kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of his people to flourish—to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place he designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

AENEAS AND DORCAS

[This article was a reprint of that entitled "Visiting, with Peter, the Primitive Saint," published in issue of April 1, 1902, which please see.]

PASSOVER PROVING

JOHN 18:11; PSALM 116:13.

The Cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His Love doth send
Less joy than pain,
And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast—
I cannot fall.
The Cup my Father pours—
I'll drink it all.

Hattie O. Henderson.

INTERESTING LETTERS

GERMAN SOLDIER'S NIGHT WATCHES

BELOVED BRETHREN:—

I wish to thank you for your labors in sending me THE WATCH TOWER and letters "To the Brethren in the Field," for it is joy to me to let you know with what eagerness I look forward to your mail. To me it is a holiday and a day of special grace whenever I receive anything which bears the stamp, "W. T. B. & T. Soc'y." I imagine myself in the midst of my brethren, reminiscences are being awakened, and before my mental eye appear forms so dear to my heart. While they all differ in form and character, in one thing they are all alike, that is the new mind. Gentle are their steps, their actions, their language, injuring none; but nevertheless full of power and firmness. These are my brethren in God's family, as I have come to know them.

While we are separated in the flesh, the ties of Christian love unite us all the more firmly.

A few hours ago in our march we passed through fields of corpses, and now night has settled. I am lying in my tent; not far distant, along the ridge of the forest, 21-cm. howitzers are hurling their destructive projectiles, while about a mile and one-half further on rattles the gunfire of the infantry. The mere sound of it makes me shudder. To sleep is impossible. A rattling in my pocket, and the last WATCH TOWER, the Herald of Christ's Presence, has fully awakened me. I am reminded of the sixth verse of the 63rd Psalm: "When I remember thee upon my bed, and meditate upon thee in the night watches." O what peace fills my heart, and what precious hours of communion with my Father are my portion!

Weeks ago I passed through Lemberg. The engineer of a machine shop to whom I spoke concerning the hope of the Jews assured be that they are waiting for the Messiah. Only as I rode by on horseback was it possible to speak to some of the Jews. I laid my hand upon their shoulders and shouted into their ears: "Your Messiah is coming; I have been asked to tell you"! Astonishment, tears of joy and God-speed—and onward went the march.

How far we still have to journey I know not; the Lord knows. But we well know that

"Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Therefore, while we have such a glorious hope, let us who are his and are called by his name, continue steadfast till we shall see him whom we have loved so long.

Faithfully your brother, MAX VON DER STEIL.

(From German WATCH TOWER.)

"THOU CROWNEDST THE YEAR"

DEAR BROTHER RUSSELL:—

Greetings in the name of our Redeemer from the Class in St. Louis, with best wishes of the season—a Merry Christmas and Happy New Year increased a hundredfold to you and the Bethel family!

We wish to report to you the progress made by the class during 1915, which now numbers about two hundred and fifty consecrated members. Seventy-six of these symbolized their consecration this year and two hundred and three partook of the Memorial supper.

Twenty-three meetings are held weekly for Bible study, praise, prayer and testimony, etc. A number of public meetings have been held, in the Odeon, our best auditorium, and

other halls, with a total attendance of about ten thousand.

The PHOTO-DRAMA was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The EUREKA DRAMA was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the class this year totals one million.

We feel that every effort has been made to witness to the truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the truth.

We are indeed thankful for the great privilege that is ours and pray our heavenly Father's continued blessings and guidance as we seek to do his will, knowing that it is all his work and that we can do nothing of ourselves. Our prayers are offered daily for you and all colaborers in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

DEAR BROTHER RUSSELL:—

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from class to class, borrowing money from the brethren, with the plea that they are bound for a certain colporteur field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the truth, and can talk glibly about Brother Russell and the pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the class—their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in THE WATCH TOWER against these "false brethren" that the classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on behalf of all the flock, I am

Your fellow-servant in the one hope,

W. A. BAKER.—*Montana.*

A DEDICATED TOY BANK

DEAR BRETHREN:—

Please find enclosed our "Good Hopes" for 1916, and also $10 as part payment toward the same. We are very anxious to serve our dear Master, but there is so little we can do, although if we are a little more alert and thoughtful we can increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a toy bank and dedicate it to the interest of our "Good Hopes" (aside from our regular donation) and drop into it such money as should be saved on special occasions; for instance, if we walk to Prayer Meeting instead of riding, we drop in 10 cents; or if one of the brethren pay our car fare, another nickel goes into the box; or if we decide to have some refreshments and for this reason deny ourselves, another 10 or 20 cents goes into the box. Sometimes we have taxed ourselves a certain amount for foolish words or actions, etc.

It was to my surprise on opening the bank today to find $2.98, which was accumulated within less than a month! So we expect by His grace to continue this plan and see how the dear Lord will bless our feeble efforts. Oh, that we could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last one of the "Feet" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the one hope,

SHIELD H. TOUTJIAN AND WIFE.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:—

I read your regrets in THE TOWER about the EUREKA DRAMAS lying idle and I regret the matter also. We try to make use of ours when we can, but the weather has been cold and expenses high.

February 1, 2 and 3 my wife and I took the DRAMA to Black River, Mich. The three days cost us $8.43, and we were entertained free, at that. A French Catholic family entertained us and we gave the DRAMA in the R. R. Depot, which was a good place. It was well warmed. The stereopticon and graphophone were side by side, inside the ticket-window. We had all the light we wanted for operating, while the auditorium was quite dark. We had as fine pictures with gas as I ever saw.

In a town like Black River the passing of the EUREKA DRAMA was a great event and I believe other R. R. Dépots could be obtained free of charge. Several persons walked five miles and back again every night to see the DRAMA! The audience was very quiet and needed no reminder. I am sure the Lord's hand was in the whole matter. We had about eighty persons each night. Yours in the service, ———

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HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

The words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to his people, this is God's will, his desire, his design—even their sanctification, their full setting apart from the world to himself and his service. This is not God's will in the sense that he has determined that certain ones shall be sanctified; but it is his will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence he has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will of God concerning the world in the ages to follow the present age, nor is it his will concerning angels. It is his will for the church, called to be the bride of Christ, members of his body. This great call was never issued before this age, nor will it ever be issued after its close. There can be but one bride of Christ; and when this class shall have been completed, no addition to their number will ever be made. This class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would he have us keep a seventh day? Would he have us abstain from eating meat? Would he have us adopt some certain forms or idiosyncrasies? No. The will of God is our sanctification. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people

than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

HOW TO ENTER THE HEAVENLY RACE

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you begun right? Have you been trying to run the Christian race on the outside or on the inside? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognized of the Father as his child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and all that, but we pin them right down to the point: "Have you made a full consecration to God?" We had a case of this kind only recently—a gentleman who has now called upon us twice. In our conversation at his last visit we said, "Well, you remember what we spoke about when you were here before." He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, "You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. 'No man cometh to the Father, but by me.' There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord himself. 'If any man will be my disciple,' said the Lord Jesus, 'let him deny himself, and take up his cross, and follow me.' Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, set yourselves apart to God, and he will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his holy spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning you, "even your sanctification"—you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is his will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues—our all—that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in his last prayer to the Father before his death, prayed, "Sanctify them through thy truth; thy word is truth." (John 17:17) Here he gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:4, 5) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews 10:10) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the elect, "through sanctification of the Spirit." (1 Peter 1:2) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the covenant wherewith we are sanctified." (Hebrews 10:29) How is this? God has made a great covenant with the church. It was first made with the Head of this church, and then with those who are to constitute his body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, "Gather my saints [my holy ones, my sanctified ones] together unto me; those who have made a covenant with me by sacrifice." (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood—the sacrifice of his life—was finished. There was no other way to fulfil his covenant. It was necessary that he do all this that he might enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives

as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in the "blood of the covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's cup, in his sacrificial death, will have no part in the kingdom. The world will have a share in the eating of the Bread that came down from heaven; but to be members of Christ's body of sacrifice it is necessary that we also drink of his blood, and share with him in his death. We are to be conformed unto his death that we may share in his resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

SPRINKLING OF BLOOD, TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's justice, and then sprinkled "all the people," so in the antitype, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying justice on behalf of the entire world; and then the blood sprinkles "all the people," the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus, who are to share with him in his sufferings of the present time and then to reign with him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

QUIETNESS IN THE MIDST OF STORMS

"When he giveth quietness who then can make trouble?"—Job 34:29.

Elihu, the speaker of these words, was a young man who lived in Job's day—supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we should like to know it." Our opponent looked it up and found that it read, "And the devil said," so and so. Surely there is no reason to believe that the devil is inspired—no reason to believe that the devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters—probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, "When he giveth quietness, who then can make trouble?" he was seeking to draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed—in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU'S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job's calamity evidently was not accidental. There must have been a divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the divine arrangement and will. Elihu contended with Job that the Lord had the right and the power to decide, that Job had not. He showed distinctly the power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past—about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the contrary, we have every reason to believe that he was a true prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in Ezekiel 14:19, 20. "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Again, the Apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:11.

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But he permitted trial to come to test his servant, just as he permits trouble to come upon his church, and as he permitted it to come upon his well-beloved Son. He permitted that man should do all manner of evil against his son—should scoff at him, should spit upon him, should smite him, should scourge him, and finally crucify him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without divine permission. The Lord tells us that during this Gospel age he will make all things work together for good to his children, and that he will not suffer us to be tempted above what we are able to bear. (1 Corinthians 10:13) In our Lord's case it pleased Jehovah to bruise him, to allow suffering and death to come upon him. (Isaiah 53:10) It pleased God to adopt this plan for the recovery of the world, because it best illustrates his justice, his wisdom, his love and his power. It also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot

trace him. He wishes them to have unwavering faith in him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when he permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isaiah 26:3) This thought is very precious to us as New Creatures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (Philippians 4:7) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:17, 18) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.—Romans 5:3-5.

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for my sake," said the Master, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (Matthew 5:11; John 14:1) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the divine plan to permit us to have experiences of affliction. (Psalm 119:67, 71, 75; 34:19, 20) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to his will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in his footsteps. And we have the example of the apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (Hebrews 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Romans 8:28) And as Job's after blessings far outweighed his brief trials, so it will be with the Lord's saints today,

"What though my joys and comfort die!
The Lord, my Savior, liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?"

ST. PETER AND CORNELIUS

[This article was a reprint of that entitled "God is No Respecter of Persons" published in issue of April 1, 1902, which please see.]

THE RANSOM-PRICE AND ITS APPLICATION

The doctrine of the RANSOM as related to God's plan of salvation is the very center—the hub from which as spokes all other doctrines radiate to the circumference of the plan. It is hoped that the answers given below may prove illuminating and helpful:

Question 1.—Give a brief definition of the word RANSOM.

Answer.—A ransom is the amount or consideration paid for the release of a person or property, captured or detained.

Question 2.—Give brief definition of the word MERIT.

Answer.—Merit is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

Question 3.—Give brief definition of LEGAL TENDER.

Answer.—Legal tender is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

Question 4.—What is the meaning of the words TO PAY OR PAID?

Answer.—To pay means to discharge a debt, to give an equivalent for, to fulfil. The word paid would signify that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

Question 5.—Give brief definition of the word DEPOSIT.

Answer.—A deposit is anything deposited; something committed to the care of another.

Question 6.—What is the difference in the meaning of the terms PAID, APPLIED and DEPOSIT?

Answer.—There is quite a difference in the meaning of these words. When the word paid is used, it signifies that the thing applied to an obligation is sufficient; when the word applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word deposit is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

Question 7.—Define briefly the term SIN-OFFERING.

Answer.—The term sin-offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.—What is meant by the term MERIT OF CHRIST JESUS?

Answer.—We might speak of the merit of Christ Jesus from various viewpoints; as, for instance, the merit of his having become the Man Jesus, in the sense of its indicating his loyalty to God and his obedience to the divine program; or we might speak of his merit as a man—that he made a meritorious delivery of that which he had, of that which was right, just and lawful. But when we speak of the merit of Christ Jesus with respect to his making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up his human nature, permitting his life to be taken from him as a man, thus signifying his loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the merit of Jesus Christ, we understand that, on account of that merit which he had, and which the Father recognized when he raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the divine nature. This merit of Jesus, then, which God rewarded, left

him a certain amount of substance or blessing which he might bestow upon others; namely, his right to human life, which he had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's plan, for the cancelation of the "sins of the whole world" (1 John 2:2)—the sins of Adam and all of his race, who died in him. That merit is already our Lord's, and is subject to his disposal at the proper time, set by the Father.

Question 9.—Give a brief definition of the word ATONEMENT.

Answer.—The word atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the divine arrangement, and having come under divine displeasure and condemnation, this condemnation, by divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God—to be at-one with him again—as many of them as are willing and will accept the divine terms. The arrangement by which this is to be accomplished is what we term the work of the atonement; and this work of atonement was the work begun by our Lord Jesus Christ at his first advent, continued since, and to be completed at and during his second advent. In a word, then, the atonement in the fullest sense of the word begins with the church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

Question 10.—Could a perfect human being pay the ransom-price?

Answer.—No! A perfect man could not pay the ransom-price, unless by some divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by divine arrangement. It would be for the divine court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by divine arrangement he became suitable to be the ransom-price—a perfect man—and then, in fulfilment of the divine program, he gave himself; and because of this arrangement he was acceptable.

Question 11.—How was the ransom-price provided?

Answer.—God himself provided the ransom; and it "taketh away the sin of the world." Only by divine provision would the ransoming of man have been possible.

Question 12.—Where was the ransom-price provided?

Answer.—In the divine purpose, the ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the divine purpose, was the Lamb of God slain from the foundation of the world. (Revelation 13:8) In a secondary sense, the ransom-price was provided when the contract was made between Jehovah God and his honored Logos. In another sense of the word, the ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a ransom-price, and to give himself a ransom-price. But he did not give himself to be this ransom-price until he entered into the covenant with God, symbolizing by baptism the full consecration of his life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While his will was there given up, and was so recognized by the Father, nevertheless it remained for him, day by day and hour by hour, to show his full surrender. His sacrifice was completed when he died on Calvary, crying, "It is finished!" He had finished the laying down of the ransom-price; that is to say, he had fully provided the ransom-price. We are to recognize a difference, however, between providing the ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given in the sense of being applied for man's delivery from death.

Question 13.—Who provided the ransom-price?

Answer.—Jehovah God, primarily, in that he was the one who made the arrangement; without his arrangement the ransom would not have been possible. In a secondary sense, Jesus himself provided it, in that he gave himself; he had full control of his own course at the time he made his consecration. His will was not coerced.

Question 14.—In the type, where did the sin-offering begin, and where did it end?

Answer.—The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the divine purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices—the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus himself. In the type, therefor, the killing of the sin-offering was not ended until the goat of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

Question 15.—In the antitype, where did the offering for sin begin?

Answer.—In the antitype, the offering for sin began when Jesus presented himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave himself, surrendered himself, made himself an offering for sin. He has continued the work during this Gospel age, offering up those who accept his merit and who voluntarily become his footstep followers, surrendering their wills to him. He offers these as a part of his own sacrifice.

After Jesus had finished offering his own personal sacrifice, he ascended up on high, and there made a presentation of his sacrificial merit to the heavenly Father on behalf of the church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. Subsequently continuing the sacrificing, in his followers, he will ultimately finish the work of sacrifice when the last member of the body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter of offering the sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual merit being in Jesus alone.

Question 16.—Was the ransom paid at Calvary?

Answer.—We have already covered this point, showing that the ransom was laid down at Calvary, and later placed in the hands of justice, but not paid over in the sense of completing the contract—that being reserved for a future time. The ransom was laid down at the cross, when Jesus cried, "Father, into thy hands I commit my spirit"—My life! Thus Jesus, so to speak, made a deposit of the ransom-price without definitely applying it.

Question 17.—Was the ransom paid when Jesus ascended into heaven?

Answer.—No! The reasons for this already stated.

Question 18.—Has the ransom-price been paid yet?

Answer.—No! For reasons already given; and we will say additionally, that the ransom-price is not to be fully paid until after the church has been entirely glorified and with her Lord. Then it will be paid on behalf of the whole world, securing the release of the whole world from death, and the cancelation of Adamic condemnation.

Question 19.—What did Jesus do with the ransom-price when he ascended into heaven?

Answer.—He had already placed it in the hands of justice as a deposit. The human life-right, the price, still was at his command. His next step was to embargo, or mortgage it, by imputing a share of it to his church—yet undeveloped.

Question 20.—Did Jesus satisfy justice when he ascended into heaven?

Answer.—Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the church to pass under the present conditions, because a deposit is in the hands of justice fully equivalent to the requirements of the church, and more. Justice will not be satisfied to release mankind until the ransom-price shall have been fully paid over into the hands of justice. This will be after the church is completed and glorified.

Question 21.—When and how is justice satisfied?

Answer.—This question is answered in reply to the twentieth question.

Question 22.—How can any one be a joint-sacrifice with Christ, if justice was not fully reconciled by Jesus Christ when he ascended into heaven?

Answer.—As stated in answer to question 20, a deposit was made of sufficient merit to satisfy for the sins of the whole world; and on the strength of this deposit, justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a covenant by sacrifice.

Question 23.—Which takes place first, justification or consecration, and why?

Answer.—It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the royal priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of his merit to them, follows their consecration of themselves and is immediately followed by the heavenly Father's act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.

Question 24.—Is it merit or righteousness that is imputed to the one who is justified by faith?

Answer.—We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance, that Abraham was justified by faith, but surely not in the sense that the church is justified by faith! Abraham was justified to fellowship with God, to receive the promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until his imputation of his merit after he ascended up on high and appeared "in the presence of God for us"—the church.

Question 25.—If merit is imputed, who imputes it? If righteousness is imputed, by whom is it imputed?

Answer.—Our Lord Jesus imputes his own merit to his own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with divine justice—not otherwise. This imputation of merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of righteousness to such a one on the part of divine justice, on the part of the heavenly Father; as we read, "It is God that justifieth."—Romans 8:33.

Question 26.—What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

Answer.—A person might have a right to live by being in harmony with God; for God has ordained that all of his intelligent creatures may continue to live if they live in harmony with his divine law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. Jesus also possessed a right to live. Not only before he came into the world, but also after he became the Man Jesus, he had a right to life. It was because of this right that he would be able to lay down his life sacrificially on behalf of Adam and his race. After he had made his consecration at baptism, he no longer had the right to live as a man; for he had given up that right to live. But having been begotten by the holy Spirit, he had a right to life as a new creature, spiritually begotten, unless he should make failure by violating some divine law or by violating his own contract, or covenant. The world of mankind will have the right to live after the Millennial age, after they shall have reached perfection, shall have been delivered over to the Father and he shall have accepted them. They will then have the same right to life that Father Adam had at first before he sinned.

"Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while he had consecrated his life as a man, he had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully his; else he would not have had the right to use it again for others. He maintained the right because of his personal righteousness. Therefore he still possessed a right to human life, because this life which he was permitting to be taken, he had not forfeited. He still has the life-rights of a human being, although he has no need of human life or life-rights now for himself, since he has something so much better, and since he could not use two lives at the same time. He has divine life-rights; but he still maintains his human life-rights; and these he is about to dispose of, to give as a ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.—What is sacrificed by one who is begotten of the Spirit to membership in the body of Christ?

Answer.—In one sense of the word, no one does any sacrificing except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes his own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thenceforth such an one is a member of the body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

Question 28.—Briefly define the difference between ransom and sin-offering.

Answer.—The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word ransom as applied to Jesus, is a corresponding price.

Question 29.—Does the church participate in the ransom and in the sin-offering, and why?

Answer.—In considering this question we must view the church from two sides. If we think of the church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participators in the ransom, for they have nothing that they could give as a share in the ransom—they are imperfect. If we view the question from the other standpoint—that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head—they would as members of The Christ share with him in everything he does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us part of his own sacrifice. He was at the same time making us part of that which he is to give to God for the sins of the whole world, at the close of this age when the church, his body, is complete and glorified together with him.

We are to remember, however, that none of the human remains; for at the time we were made members of the body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Corinthians 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even as it was not

the spiritual Head that was sacrificed. The sin-offering was the flesh. And it was Jesus' flesh that constituted the ransom—not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the church becomes a sharer in this ransom-price, because as his bride we are his joint-heirs; and we are to be associated with him in giving to the world the benefits of that ransom-price.

We do not make the sin-offering any more than we do the ransoming. We are merely accepted by the High Priest. This acceptance is shown in his sacrificing of us as human beings after he has imputed to us his merit. And in this presentation at the end we shall share as new creatures. It is not the offering of anything the new creature has in itself; but the new creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with him also when the merit is presented to the Father.

Question 30.—If Jesus paid the ransom-price when he ascended into heaven, could he have become the Advocate of the church? And if so, how?

Answer.—If Jesus had paid over and fully disposed of the ransom-price when he ascended up on high, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established his Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the church, there would have been no provision for the church, and no opportunity for giving the church anything special, since those who are of the church were members of the human family. The ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

Question 31.—When will the ransom-price be fully paid and disposed of finally?

Answer.—The ransom-price will be fully paid and fully disposed of after the church shall have passed beyond the veil, and when the great High Priest, Head and body (the church then being the glorified body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The ransoming will then be finished. The atonement work will not be finished at that time, however; it will include the work of the Millennial age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by him before this New Covenant can go into effect, and before human restitution can properly begin. Man's recovery from death is a part of the ransom work.—Hosea 13:14.

THE RISEN CHRIST

[This article was a reprint of that entitled "The Resurrection" published in issue of October 15, 1893, which please see.]

INTERESTING ITEMS

STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that he is leading them on to sure and great victory. We quote the following from *The Record of Christian Work*:—

"The leading church weekly of Germany, the *Allg. Luth. Evang. Kirchen Zeitung*, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of á Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragical trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agents in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?'

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer.' and quotes the words of Ezekiel 22:12, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty milliards. The false witnesses are 'the international press and telegraph agencies.' 'The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

" 'The penitent thief who redeemed a bad past by a good deed in his last hours and who suffered the same sorrow as the Lord is the type of the Turkish people who now put to shame the Christianity of Europe'—'apart from the Germans,' the writer is careful to explain.

"The publication of this paragraph in cold type in a Christian paper in the period of the worst excesses which Turkish and Christian fanaticism has ever perpetrated gives a pretty good measure of the moral and intellectual aberration into which German Christianity has fallen. There are other parallels, some trivial, where Sven Hedin is compared with the centurion at the Cross; others blasphemous, in which the dry period preceding the last German harvest is related to the 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentinel, a Jewish weekly (Chicago); says:

"The return of Turkish authority in the Balkans must be welcomed as a result of the war. The sentimental love of nationality cannot be encouraged when the fact of nationality imperils the peace of Europe and the world. The Turk has shown that he is a friend of peace and humanity and only the intolerance of Christianity and the cupidity of the adjoining kingdoms make him appear 'terribly' otherwise. The German haters, of course, will point to Turkey's recent announcement of equal rights to Jews as inspired by Germany for effect and as resembling the liberal grants of the Czar, but the fact of the matter is that the Turkish government is not the Russian government, for nothing is more certain than that a pledge with Mohammedans is sacred, however the Greek Orthodox conscience may construe its own promises. We would rather deal with the Turk than with any other power except our own free nation. But if anything else is certain, it is the Kaiser's sincerity in preaching equal rights for our people, where at present these are denied them. But even if it be granted that the concession is inspired solely by the average statecraft ethics, both by Turkey and by Germany, the move must add momentum to the advance of the liberal spirit, so that when peace is discussed, the opponents of equal rights for our people will themselves realize that in urging the status quo for their Jewish subjects they are flying in the face of the moral judgment and the enlightened will of Europe and civilization, and must therefore yield. If this definite result comes out of the war, all the sufferings of our brethren and even of the millions sacrificed by the war's ravages will have been offered for a moral gain worth even more."

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:—

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, having seen placards to the effect that this DRAMA would pay a visit to our city. The only way to satisfy our search for knowledge was to go and see. And now I am writing to tell you—God bless you—that that first visit to your DRAMA was

the turning-point of my life; or, I should say, the turning-point in my knowledge of the Bible, for I have always tried to do right and had never ill used my life.

I can see clearly now that the Bible was written in symbols, to be explained "in due time." Indeed, dear Pastor, I believe I could almost preach a sermon since studying your teaching! It is wonderful how clear your STUDIES IN THE SCRIPTURES are!

We attended the whole of the DRAMA, going twice to see Parts III, and IV., and we would love to see it all again. Some time after the DRAMA a Colporteur visited us, and mother purchased the six volumes of STUDIES and subscribed for THE WATCH TOWER. I can truly say that every spare moment I have is wisely spent. I think your idea of the Great Pyramid is perfect. Of your sermons I especially like THE BATTLE OF ARMAGEDDON, and would like more of them for distribution.

I marvel at the clear way in which you explain a difficult text! When reading my Bible, directly I find numberless difficult verses; I look them up in your STUDIES, and when I close my book I find myself thanking you, all these miles away, for helping me, for otherwise I should be "lost" in both senses of the word!

And now, dear Pastor, I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service; I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we can defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am

Yours in Jesus, TALBOT B. ELSTON.—England.

IN REPLY

DEAR BROTHER:—

We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of his servants everywhere for the sealing of his saints in their foreheads—intellectually.—Revelation 7:1-3.

We are glad to note that you are in full agreement with what we said recently in THE WATCH TOWER to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them. —THE EDITOR.

SEED SOWED IN GOOD GROUND

DEAR BROTHER RUSSELL:—

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the truth and made our consecration about three months ago. We are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this we had been witnessing, loaning volumes, etc., and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, which he did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish.

Our former pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in his cause. We will be grateful for an interest in you prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

GEO. C. and LAURA M. FOTHERGILL.—Ont.

RE VOLUNTEER MATTER

Some Brethren write us that they are mailing four copies of B.S.M. to certain voters' lists, etc. We fear that this is wasting valuable ammunition, for voters' lists in many communities are not very desirable—and it would seem unwise to risk the waste of four numbers. Other dear friends have followed a similar course in their house-to-house distribution —putting several papers together. We cannot approve this method, either, dear brethren. In our judgment there is quite enough interesting matter in each number of the B.S.M. to make one number of it sufficient for one distribution. It is for this reason that we issue volunteer matter at intervals—and not several numbers together. We believe that those classes which circulate the volunteer numbers as they are issued, and one copy at a time, do the best work, as well as the most economical work. We request that all do this; we decline to send assorted lots for general distribution.

We do recommend, however, that each class keep on hand at its central meeting place a variety of the B.S.M., so that all the members of the class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals—as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good, as the result of our mutual endeavors to serve the King and his truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.

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THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

Nothing is more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes is out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the

principle which underlies all his dealings with his creatures. It is his unchangeable business principle; and how firmly he adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of his Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be rewarded as a favor or a manifestation of love which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar inperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the church and out of the church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amativeness, nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along the lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love; and whoever receives of his spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in character: it is pitiful; it is sympathetic, in the sense of kinship of soul—affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear his likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should

be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how I love thy law [the law of love whose foundation is justice]! It is my meditation all the day." (Psalm 119:97) Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the adversary and our fallen flesh may not gain an advantage over us as new creatures. Let SELF be more and more eliminated and LOVE reign supreme.

YOKE-FELLOWS WITH CHRIST

"Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light."—Matthew 11:29, 30.

Our Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, he declared, "save to the lost sheep of the House of Israel." The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the law.

A yoke signifies servitude. One who bears a yoke is a servant. For instance, oxen have a yoke put upon them, not that they may bear a yoke, but that they may be enabled by the yoke to bear the burdens which are to be laid upon them. Hence the yoke becomes the symbol of service, of burden-bearing. So with the Israelites; all the obligations of the Law Covenant were to be borne by them. They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the law. No Jew could draw that Law Covenant load. "There is none righteous; no, not one"—none could meet the obligations of God's perfect law.

Our Lord did not come to do away with the law. On the contrary, he magnified the law, and made it honorable. He showed that its requirements were neither unreasonable nor unjust, although by reason of their imperfection no man had been able to keep it. By keeping the law perfectly himself, our Lord proved that it is not beyond the possibility of obedience of a perfect human being, but it is the full measure of a perfect man's ability. The law did not prove too weighty a load for him to bear; he was able fully to meet its every requirement, and did so.

But now he was inviting his disciples to come under a different yoke—a yoke of servitude to him. He had a new message—the Gospel, the message of "good tidings." It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a "schoolmaster, to lead them to Christ." He told them how they might have part in this wonderful new arrangement which was just opening up, of which he himself was to be the head. The arrangement was altogether of the Father, but the Son was to be his special representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him. Thus they would be acceptable to God by him, and would be begotten of the holy Spirit and become sons of God.

THE NEW CREATURE FULFILS THE LAW

In this way they would become associates of the Messiah in the keeping of the law of righteousness; for it would be quite possible for them to keep God's law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature; the old creature had already demonstrated that it could not keep the law's requirements. But the divine arrangement was that in order to become new creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The Apostle speaking of such, says the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit—Romans 8:4.

We are not only fulfilling the requirements of the law, but we do more. We lay down our lives for the brethren. This is beyond what the law could require. But it is the new creature that does this. The old creature is dead, from God's standpoint. The new creature must operate through the old body, the imperfections of which are all covered by the robe of Christ's righteousness. Hence the new creature is, from the divine viewpoint, fulfilling the righteousness of the law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other he would bring in a new arrangement; but they did not know how or when. Through their prophets God had foretold that he would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through him. And devout Jews are still waiting for the fulfilment of those promises.

But when Jesus came he began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah

31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.

THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; he was starting a New Creation, and was inviting as many of the Jews as were in the proper attiture of heart to join with him—not waiting for the New Covenant of the future, but to have a part with him in this matter of becoming sons of God. "Yoke up with me," Jesus said. And his message was appreciated by those who had been sincerely trying to keep the law. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which he used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear—the burden of sin and death. Adam first came under this burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest—rest in him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it—all these are invited to come to the Master. They are invited to take his yoke upon them and to learn of him. They are assured that his yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yoke upon their necks bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that he has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord—or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear. There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, he will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (2 Corinthians 12:9) All things shall work together for good to us because we love him, because we have taken his yoke, have become yoke-fellows with him. We rejoice in the privilege of suffering with him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under his arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with him.

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Canticles 2:15.

In the above text the word "take" is used in the sense of catch—help us to catch the foxes, especially the little foxes. The fox is known as a very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all of the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. The words seem to be the language of the Bridegroom to his espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes—the grapes representing the fruits of the holy Spirit. As these little foxes delight to tear the vine with their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. They destroy or devour the precious grapes, which are very tender. Grapes during the formative period and while very small are exceedingly tender and the stems very brittle and easily snapped off the vine and destroyed. So the spirit's fruitage in the hearts and lives of immature Christians may be easily ruined, either by their own lack of care and watchfulness or by the example of the brethren. How careful should those be who have been longer in the heavenly way to guard their words and conduct in the presence of the younger, less mature ones, the lambs of the flock! Unloving criticism of the brethren before beginners, or others, may do untold harm and is a manifestation of a lack of love and Christian maturity.

Every child of God should be especially on guard against the little things—the things that seem like jokes, which sometimes do more harm in the church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc. These things and many others which by careful thought each one may note really do much damage, injuring the branches and destroying the precious fruits of the Lord's vine. Then let us, dear brethren, strive to be more and more watchful to catch these "little foxes." Let us each, individually, watch and pray that we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these little foxes! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug—oh, how these things count in our daily lives either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to upbuild our own character and the character of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another."—James 4:12.

In this Epistle, St. James has been discussing the fact that partiality had been shown in the church—that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the

sin of judging and of having respect of persons aside from the standpoint of character. He declares that as there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that law, is to be the Executor of his own law, although he may appoint various representatives. His special representatives are to be Christ and the church associated with him in glory as judges. But they will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted as God's children, who is he who undertakes to say what degree of divine favor or disfavor each of this class may have? Who is to say which will be destroyed in the second death and which saved to life? God has a personal dealing with each one of those who are accepted into his family. Hence the very fact that one has been thus accepted is a proof that God has seen something in that person pleasing in his sight. If he who is the lawgiver has seen something sufficiently favorable for him to choose such a one and anoint him with his holy Spirit, what right has any one else to condemn him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We should avoid judging the brethren.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has given; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." (Luke 10:27) Tis is the very essence of the great law of God. We should judge ourselves by this law, to see to what extent we are loving God thus, and are loving our neighbors as ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any one in the church is living in violation of the law of God, then the matter should be taken up by the church. This does not apply to any case except that of an outward departure from the Lord's law. It would not apply if the individual happens to say "Tweedledee," when we think he should say "Tweedledum," or if he should in some way violate the ideas of some one else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone. If he refuses to listen, then we may take two or three others of the church. If he still refuses to acknowledge his wrong, the matter may be brought to the attention of the church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the divine arrangement, or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in heaven. It is the Lord who will judge his people. We are to assume, then, that if any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the church, "Ye are not under the law, but under grace." (Romans 6:14) But here in our text St. James seems to say that we are under law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

The Apostle Paul intimates (Romans 8:4) that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Although natural Israel were not able to keep the law of God under their covenant, we, the Gospel church, are able to keep it under our covenant. Under God's agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the church is concerned, under the judgment of the divine law, the divine Lawgiver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him—that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (1 Corinthians 4:3) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assisting grace to cultivate the fruits of the holy Spirit and serve our Master, leaving all the results with him.

ST. PETER DELIVERED FROM PRISON

[The first three paragraphs of this article were reprinted from article entitled "Contrasting Experiences of the Saints" published in issue of May 1, 1902. The remainder was reprinted from article entitled "Deliverance in Answer to Prayer" published in issue of March 1, 1909. Please see the articles named.]

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen classes have sent in reports which show the following results for one week's exhibitions of EUREKA DRAMA:

Thirteen places were served. A total of twenty-nine exhibitions were given to an audience of thirteen hundred and thirty-eight. One hundred and twenty-nine cards requesting free literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week are only a small portion of the whole number thus far sent forth. Fifty-seven have sent in no report whatever for the week. We can only imagine how many other thousands they may have served if actively engaged, or how many other thousands missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places served; total exhibitions, 5,967; total attendance, 1,041,998; total cards received, 33,188.

All this is very encouraging and shows what possibilities there are in connection with this EUREKA DRAMA outfit. In a previous notice we suggested that the EUREKA DRAMA be not used in theaters, but in country schoolhouses, etc., leaving the theaters for the regular DRAMA. However, we have no desire to restrict the use of the EUREKA sets. We therefore suggest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The theater managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to coöperate for the public good and also to give tone to their theaters.

Be it remembered that we have the lecture records in Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English but we propose to supply them hereafter to the friends at uniform prices—an entire set of DRAMA records for $25.00.

Wonderful opportunities, dear brethren, are at our hands. Many are showing their love and zeal. Let each do according to his judgment of what would be pleasing in the sight of the Lord.

THE MISSIONARIES OF ANTIOCH

[This article, except the last eight paragraphs, was reprinted from article entitled "The Disciples were First Called Christians at Antioch" published in issue of April 15, 1902. The remainder was reprinted from article entitled, "The Early Christian Missionaries" published in issue of May 1, 1902. Please see the articles named.]

INTERESTING LETTERS

SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A sister recently arrived from —— tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May he bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that he brought me to this country before this awful war; and made me realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old church I had been accustomed to reverence, and for an elder to be gaping, sleeping or picking his teeth and nails—well it jars awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything to him, as he says that he has been in the truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor, YOUR SISTER BY HIS GRACE.

EDITOR'S REPLY

The Apostle declares that God gives his people the spirit of a sound mind—his Spirit, his Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions and manner speak volumes in the praise of him who called us from darkness into marvelous light.

We cannot help it that many of our dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much head to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to his people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months—who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle can read French or not; but I cannot resist the impulse to assure you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been brought to an appreciation of the love of our heavenly Father, to such an extent that I find my sentiments aptly expressed by St. Paul to his brother Philemon. (Philemon 7) Being delighted at recognizing this fact, I find delight also in expressing it to you.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for his favors (the privilege of suffering with Christ), and I earnestly beg of him ever to bless and guide you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father—and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that he may bless you abundantly, to the end that his blessing upon you may rebound through your ministry upon every one of us.

Yours sincerely in him, E. LARVENT.

P. S.—Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. B. S. A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the household of faith, fighting the same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere

After having studied Psalm 116 (especially dwelling on Verse 15, "Precious in the sight of the Lord is the death of his saints," also the motto for this year, "Strong in Faith"), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching rendezvous in eternal joy! SIGNED BY 25.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of present truth. And now recognizing that we are in "the evil day" and the danger of slipping is so great, we desire to "make

straight paths for our feet," and believing that the special "Vow" is a great means to that end, we wish to add our names to the many who have already taken it, and thereby make it our own.

Praying our heavenly Father's rich blessing upon you, dear Brother, and asking a continued interest in your prayers, We are: [Fifty-two signatures follow.]

THE DIAGLOTT

DEAR SIRS:—

I have in my possession a copy of the EMPHATIC DIAGLOTT, and esteem it very highly. I have compared it with the works of the great English commentator Clarke, and all of his citations to the Greek are identical with the DIAGLOTT; I have been comparing the Septuagint with it, and where the DIAGLOTT makes reference to the Old Testament, I find the text the same.

The good I have received from its study, plus the increased value of it by comparison, has greatly endeared the work to me.

I am engaged in the work of the ministry and in circulating sacred literature, including Bibles and Testaments. I would be glad to handle a few copies of the DIAGLOTT, if you can give me a fair commission on them.

I have an order now for one copy. If you will quote me agent's terms, I shall be glad to handle some for you. Please include your pamphlet on ARMAGEDDON.

Respectfully yours, REV.

SEES GETHSEMANE EXPERIENCES AHEAD

DEAR BROTHER RUSSELL:—

Just a line, dear Brother, to wish that our dear Lord and Master continue to bless you, as he has so richly done in the past. I remember you every morning at the throne of grace.

We in this country seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

One of my sons has now reached the age of 19. He has so far given a good witness for the Lord by refusing to enlist in the army, and if it should come that it will mean being shot for still refusing, I trust he will receive the heavenly grace to stand firm to the principles of truth and righteousness.

Brother, we ask your prayers for us during this evil hour.

Yours in the one hope, W. O. WARDEN.—Scotland.

"LO, WE TURN TO THE GENTILES!"

[The first five paragraphs of this article were reprinted from article entitled, "Lo, We Turn to the Gentiles" published in issue of May 1, 1902. The remainder was reprinted from article entitled, "The Gospel of Forgiveness of Sins" published in issue of May 15, 1902. Please see the articles named.]

VOL. XXXVII BROOKLYN, N. Y., MAY 1, 1916 No. 9

THE CHRISTIAN'S WARFARE AGAINST PRIDE

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Soldiers of the Cross are of a different kind and are differently armed from the soldiers of the world. Ours is a fight against the spirit of the world and against the flesh. It is the fight not only against the imperfections that came into our flesh through our forefather's disobedience, but against the natural opposition of the flesh to sacrifice. The flesh instinctively struggles to avoid sacrifice. Moreover, our fight is against unseen spiritual foes. The world have their swords and their guns as weapons of warfare. And the Lord has provided us an armor; namely, the breastplate of righteousness, the helmet of salvation, the shield of faith, the Sword of the Spirit, and the sandals of "the preparation of the Gospel of Peace." These are all weapons of defense, except the sword. The sword is an aggressive weapon.—Ephesians 6:11-18.

In the case of the Christian, "the Sword of the Spirit, which is the Word of God," is to be handled to accomplish good, to be used in opposition to Satan and sin. But the thought of this Scripture seems to be, not that we are commissioned to fight the world, but that we are to strive to be loyal to the Lord, to fight sin in ourselves and wherever it might properly be under our jurisdiction, and to repel the attacks of the adversary. The exercise of our powers in bringing self into subjection means a great deal in the way of sacrifice, much in the way of battling. God has given us "exceeding great and precious promises." The New Creature is made strong by these promises—strong in proportion as he perceives the significance of these promises, and feeds upon them.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which we are to pull down are in ourselves. Sin is entrenched in our minds, in our imaginations. Pride, selfishness and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our system; they are firmly fastened there. But, urges St. Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.

By way of pointing out what these strongholds are—that they are mental strongholds—the Apostle says, "Casting down imaginations, and every high thing that exalteth." Our imaginations may be of many kinds. We may be beset by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only thing that can effectually cast these down and make us see God's real character, make us see his glorious promises to the church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations—ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the spirit of God—"high things," the Apostle calls them.

We are to "mind not high things." The Apostle does not mean that we are not to mind the high things that are spiritual; for in another place he says, "Set your affections on things above, not on things on the earth." (Colossians 3:2) In other words, set your affections on the very highest things. But the "high things" of the world are very different; they exalt themselves against the things which are truly high, which are of God. The Lord's children are to be humble, not high-minded, not to be carried away by the empty honors, projects and ambitions of earth. The desire to have a place among men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. It is said that if one visits an insane asylum, he will find one here who thinks he is a king; there another, who imagines that she is a queen; another who imagines he is fabulously rich and could draw checks for millions. The organ of self-esteem has been too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him—get the mastery.

PRIDE LEADS TO MENTAL UNBALANCE

The same thing applies to Christians. After coming into the church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover some new interpretation of Scripture or some new type. All these are "high things that exalt." Our Lord gave a discourse upon this subject, telling us that when we are invited to a feast, we should not take a high seat, but a low seat—and perhaps afterward we might be exalted. To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's plan.

The Lord could have done all his great work without us and our co-operation, probably more easily than with us. But he very graciously permits us to have a part in his work, for

our own good and blessing. He is dealing with us as children and is training us. Having begotten us of his holy Spirit, he helps us to overcome our weaknesses and rewards us if we do overcome them. He drills and disciplines us to fit us for a noble and glorious future. A part of this drilling as soldiers of the King of kings is our fight against self-esteem and a desire for great things, high things, according to the standards of this "present evil world."

"BRINGING INTO CAPTIVITY EVERY THOUGHT"

The thought of casting down unholy and unprofitable imaginations is also borne out in the final words of our text, that we are to "bring into captivity every thought to the obedience of Christ." Whatever we do we have first thought about. We sometimes say, "I acted before I thought." What we mean is that we acted before we gave the matter serious thought. No thought should be harbored in our minds which is not in full harmony with the Word of God. As Christ was obedient to the Father in everything—saying, "Let not my will, but thine, be done"—so every one of us should bring our thoughts into obedience to Christ. Our Redeemer is our Exemplar.

All the members of Christ's Body must have the same mind that was in Christ, must manifest the spirit of our Master. "Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time." (1 Peter 5:6) No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. This is not the time to exalt ourselves and to show how we can shine. But we are to "show forth the praises of him who hath called us out of darkness into his marvelous light" (1 Peter 2:9), who has called us with this heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. God's glory is to be our chief concern always. We are to be efficient servants of the Lord, through his grace, not of our own strength. If we are to be great in the end, we must be humble, we must gladly be servants of all now. We must be glad to serve, not only when there is honor attached, but when the service is unnoticed or unknown.

God has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial age.

In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind. It does not bring us perfect soundness of brain; but where rightly received, it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our heavenly Guide. It thus gives balance to the judgment, greater than we had ever before known. This should increase as we go on in the good way and become disciplined soldiers in the army of the Lord. But if the truth is not received in the spirit of the truth, in the love of it, it might not only fail to be of any benefit, but might engender a spirit of pride and boastfulness.

This quality of pride seems to be particularly associated with all kinds of insanity. Many of the inmates of insane asylums are affected with a large degree of self-esteem—thinking of themselves more highly than they ought to think. Their minds are unbalanced in that direction to a notable degree. We cannot be too careful to cultivate nearness to the Lord, which always brings humility and a proper realization of our own unworthiness and littleness before him.

KEEPING CLOSE TO CHRIST OUR ONLY SAFETY

Satan is especially alert to trap the Lord's children in this "evil day." We might give an illustration which we have used before, but which seems well to picture wherein lies our special danger and our entire safety. Suppose we should consider a large circle, with Christ as the Center of that circle. Suppose the circle contained an abundance of space, so that there might be varying degrees of closeness to the Lord. Let the outer edge of that circle represent the utmost limit of God's care over his children. Any one, then, nearing the outside line would be coming more and more into a place of danger. We believe that in proportion as any of us live close to the great Center of the circle—our Lord Jesus—we are safe. In proportion as we fail to do this, and allow ourselves to drift or to wander away from him, we shall be getting near the danger point, and are amenable to the evil influences from outside. Should we wander entirely over the outer line, our case would be beyond recovery.

The Lord has in a way put around the human race a barrier against danger. This barrier is, largely, man's will. Those who have given up their wills, their minds, to the Lord, to have his will done in them, are particularly liable to severe and subtle attacks of the adversary. He especially seeks to delude and entrap the true children of the Lord, thus again to bring them into bondage to sin. Upon such as come under his influence, the delusion is gradual.

We are all born with unsound minds. As to the degree of unsoundness we need not quarrel. The armament which the Lord gives us is not merely a knowledge of how to quote Scripture. Neither is it merely to have the ability to dispute and to debate, though that ability is very good in its place. The real thing that God is looking for is in our hearts. He is not looking to see how much you know; for he could pump a good deal of knowledge into you in a few minutes if he so desired. But the Lord is looking to see to what extent you are meek, patient, fully submitted to his will. Let us have more and more of the spirit of the Lord, the spirit of a sound mind, and the earnest desire to help one another.

"The Lord shall judge his people." (Hebrews 10:30) If they get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: "If we would judge ourselves, we should not be judged" of the Lord. (1 Corinthians 11:31) This means that when we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the heavenly reward and favor that is to be ours as New Creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's throne and his glory forevermore.

"O blows that smite, O wounds that pierce
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work Divine!
How blest that all these seeming ills
That draw my heart to thee
Are each a proof that Thou hast set
Thy seal of love on me!"

"JESUS DIED AND PAID IT ALL"

The ransom of our race by our Savior is a matter of deep interest to the Lord's people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see the details.

God might have told us that he had arranged a way by which justice and the dignity of his court of the universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. There was no need of his telling us anything about the ransom. It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of his government by which he could be just and yet be the Justifier of sinners. This process which God had all to do with and man had nothing to do with is Scripturally styled the ransom—the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race.

From this viewpoint, if one went no further into the matter, one might say, "Jesus has died and the world has been ransomed"—just as the Scriptures speak of Jesus, even while he was in the flesh, as being the Messiah, the King of Glory. Even when he was a babe the angels sang, "Unto you is born this day in the city of David, a Savior, who is Christ [Messiah] the Lord." Their statements included not only the babe and what had already been accomplished in his birth, but all the great work which he would do in the future. As a matter of fact, the babe was merely called a Savior because he would in the future save his people from their sins. The

babe was merely called the Anointed—Messiah—because it was foreseen of God that he would make a consecration at Jordan, be begotten and anointed of the holy Spirit, finish his work of sacrifice and be exalted to heavenly glory, not only, during this age, for the church which is his body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not the Savior except in the prophetic sense that he was to be the Savior. He was not King except in the sense that he was born and came into the world to that end. He was not the Deliverer then, nor has he even yet delivered all his church; whereas, after the deliverance of the church, comes the deliverance of the world from the reign of sin and death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense—as including the entire work of redemption down to the very end of the Millennial age; as we read, "I will ransom [deliver by a ransom] them from the grave."—Hosea 13:14.

LEGAL PHASE OF RANSOMING WORK

But as we come to these various questions and analyze them, we see new beauties, new divisions of matters, which at first seem to be indivisible. We see, for instance, that the first step toward ransoming the world was taken when the Logos left the glory which he had with the Father and humbled himself to become the Man Jesus. The first feature in the ransoming work was our Master's consecration of himself at Jordan, followed by his life of devotion even unto death. The completion of his sacrifice was the completion of the ransom-price, but it was not the completion of the ransom-work. Indeed, the ransom-work could not even begin until the ransom-price had been provided—not paid.

We sometimes have spoken of Jesus as having paid the ransom when he died, but such expression was not accurate. The price of obedience to the Father's will was death, and our Lord's death constitutes the price. In one sense Jesus paid it when he surrendered his life; but in another and more accurate sense, he did not pay it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The ransom-price has been in the hands of divine justice—in the Father's hands—ever since Jesus died, but only as a deposit, because the time had not come for it to be paid over officially. If the divine plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it would have been proper for him to have paid over to the Father the ransom-price fully and completely—appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of Jesus, and for the Millennial Reign to begin.

RANSOM-PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the divine plan: God did not wish to turn over the kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a church class should be called out from amongst the world, to be the bride and joint-heir of his Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the church.

And since the Father's plan for the church was that they should sacrifice or surrender their earthly interests and receive, instead, heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a direct share in the ransom-price, which would mean restitution, the Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that Jesus has done with the ransom-price is to impute a share of that price as covering the shortcomings of those who desire to become his disciples and joint-heirs. He has not appropriated it to them actually, as in restitution, but by imputation—justifying them from all sin, and thus permitting them to be accepted of the Father as members of the house of sons, by the begetting of the holy Spirit.

And how beautiful is the thought that, when shortly our Lord will pay over the ransom-price for the sins of the whole world, and have the world immediately turned over to him for restitution work, the church will be with him in glory sharing his honor and his throne, as now they share in his sufferings and his ignominy!

PRACTICAL PHASE OF RANSOMING WORK

When the ransom-price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransom-work will continue for the thousand years of Messiah's kingdom, bringing restitution to man and his earthly home—to all the willing and obedient of Adam's race—the unwilling being destroyed in the second death.

Then the Ransomer will have completed his work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of divine justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God.—Romans 8:21.

THE CRIPPLE AT LYSTRA

[This article was a reprint of that entitled, "Enduring Hardness as Good Soldiers" published in issue of May 15, 1902, which please see.]

MEMORIAL SUPPER REPORT

The Memorial Supper seems to have been very generally observed on Sunday night, April 16th—the Anniversary. Reports mention especially a very deep spirit of solemnity and reverential joy on the part of the Brethren participating—so far as reports have yet reached us. The corroboration which the events of our day are giving to our hopes and prospects as found in the Bible seems to have a solidifying influence. At times faith seems almost to give way to sight. The fact that we may be here a year or two, or possibly more, before the kingdom will be fully set us is not disappointing, because the Lord's people are finding so many opportunities for service that their hands, hearts and heads are fully engaged—laboring on this side of the vail in co-operation with the glorified members on the other side.

The Brooklyn Congregation is henceforth known as the New York City Ecclesia, because our principal services are now held in the New York City Temple, although the Tabernacle in Brooklyn is also used on every Sunday by a considerable number. We had a splendid meeting, which, apparently, everybody present enjoyed with a deep spiritual zest. We thought together of the original Passover Supper and its antitype, and the Memorial Supper instituted by our Lord and of the meaning of the emblems—of our eating the broken flesh and participating in the shed blood of our Savior, and how these represent also our fellowship, or common union, with our Master in his ignominy, suffering, death, guaranteeing for the faithful a share with their Master in the heavenly kingdom and Glory.

The number participating, as shown below, does not include a number of suburban Classes which previously communicated with us, but which have now so grown that it is considered wise for them to have their own celebration.

The list below shows the Classes from which we have already heard, whose participating numbers were above fifty. The figures show quite a substantial increase in the numbers of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyed with the thought of the deeper and deepening Christian experiences which are manifest amongst the Brethren everywhere. We trust that this earnest devotion to the Lord will continue. "Faithful unto death" is the term of enlistment for all the Soldiers of the Cross:

New York City, N. Y	1041	Houston, Tex	109
Chicago, Ill	612	Louisville, Ky	108
Boston, Mass	507	Roseland (Chicago), Ill	107
Pittsburgh, Pa	424	St. Paul, Minn	100
Los Angeles, Cal	422	Worcester, Mass	98
Philadelphia, Pa	354	Binghamton, N. Y	91
Toronto, Can	288	Everett, Wash	90
Cleveland, O	258	Richmond, Va	88

Portland, Ore.	255	Allentown, Pa.	86	San Antonio, Tex.	175	Schenectady, N. Y.	67
Vancouver, B. C.	253	St. Joseph, Mo.	83	Milwaukee, Wis.	169	Wilmington, Del.	60
St. Louis, Mo.	244	Scranton, Pa.	75	Kansas City, Kan.	159	Reading, Pa.	60
Seattle, Wash.	235	Grand Rapids, Mich.	74	Buffalo, N. Y.	158	York, Pa.	57
Washington, D. C.	221	Pasadena, Cal.	74	Baltimore, Md.	136	Cumberland, Md.	57
Providence, R. I.	202	Altoona, Pa.	70	Toledo, O.	127	Paterson, N. J.	57
Cincinnati, O.	188	New Brighton, Pa.	69	Denver, Col.	123	Erie, Pa.	53
Indianapolis, Ind.	184	Hartford, Conn.	68	Springfield, Mass.	115	Jacksonville Fla.	52
Columbus, Ohio	177	Rockford, Ill.	68	Oklahoma City, Okla.	112	Wichita, Kan.	51
Dayton, Ohio	175	Duquesne, Pa.	67	Spokane, Wash.	110	Montreal, Can.	50

THE COUNCIL AT JERUSALEM

[The first sixteen paragraphs of this article were reprinted from article entitled, "Settling Doctrinal Differences" published in issue of April 15, 1909. The remainder was reprinted from article entitled, "Attaining Christian Liberty" published in issue of June 1, 1902. Please see the articles named.]

FAITH DEMONSTRATED BY WORKS

"I will show thee my faith by my works."—James 2:18.

Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God's existence, God's character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before exercising faith in the Bible, make inquiry into the personnel of the writers—who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

FAITH DISTINGUISHED FROM CREDULITY

With the Bible open, the Christian has before him a field of faith-knowledge—knowledge of things not seen by the natural eye—all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental processes being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time his faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the divine promises. He accepts those promises as something real, something that he knows about—not something received in a vague, unsatisfactory manner.

On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time—the power of good and the power of evil. We are not to forget that for six thousand years the power of evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers we accredit much of the superstition that has fastened itself upon humanity.

For instance, there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, "One cannot reason this out; it is all of faith." The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

We notice our Christian Science friends. Many of them are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting sin, respecting error. Because these theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their doctrine seems to be that they have experienced healing as a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. They too have theories, and have healing. It is the same with the Seventh Day Adventists. The adversary is misleading all these people as respects the call of this present age; they are being side-tracked. They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

COMBATTING WRONG DEDUCTIONS IN EARLY CHURCH

The Apostle in our text says, "I will show thee my faith by my works." This is part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing—that it was faith which counted. The Apostle James is combatting that thought. Faith is all very well; but you must have works also! The Apostle says, "You show me your faith without works, but I prefer to show you my faith by my works." There was some perversion of St. Paul's teachings that had gotten into circulation at that time. St. Paul had said that by the works of the law no flesh could be justified. The Jews, who had the law, had not been able to keep that law; neither would St. Paul or any other human being be able to keep that law, in order to justify himself in God's sight. The only way to do this was by faith in the Lord Jesus Christ, and not by the law of works.

We are not to understand St. James as in any sense of the word opposing St. Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, "It does not matter what kind of works I have. I have strong faith; God will not pay any attention to the works. I can work the works of the flesh; and having plenty of faith in God, I shall be all right." St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way, and these works, if not good, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him and treated him as a friend. He was called the "Friend of God." But, says the Apostle, God required that Abraham should show his faith by doing some works; he must have some works to prove that he had faith; he will test us by our works as to the strength of our faith.

Grant faith, that treads the stormy deep,
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, blest Savior, in thy might;
Illuminate our hearts; and we,
Transformed into thine image bright,
Shall teach and love and live like thee!

PREACHING THE GOSPEL A NECESSITY

"Woe is unto me if I preach not the Gospel."—1 Corinthians 9:16.

Woe is a word not so often used today as formerly. It was a common word in the old English; but there is a meaning attached to it at present, we think, that was not in the original word. Nearly all who read the parable where the Lord speaks of "weeping and gnashing of teeth" seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same to some minds. So these construe our text to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions and customs that have come down from the dark ages, when the people were forbidden the Bible.

We understand the Apostle to mean here: "I should be very unhappy if I could not preach the Gospel; it would be a cause of great distress to me. In view of my former course of persecution, and the Lord's great mercy to me, it would mean a loss of his favor and blessing should I refrain from proclaiming his message." The context seems to bear out this thought. So it should be a great distress to those to whom the Lord has granted the illumination of his truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle's words would apply only to the public ministry of the Word. From another standpoint, any one of God's consecrated people is a minister, ordained to preach; for ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isaiah 61:1-3) There the church is brought to our attention through the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. We read: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to preach the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified."

MANY WAYS OF PREACHING THE GOSPEL

Here the commission of the holy Spirit to Messiah was prophetically announced, long in advance. The body members of the Messiah, who have received the same anointing through him, have also received this commission to preach the Gospel. If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a woe indeed to him if he could not proclaim the message, to the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way; sometimes he sat upon the edge of the well and preached the message of salvation; he preached to his disciples up in the mountain; sometimes he journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the good tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbors and friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the good tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

BASIS AND SUPERSTRUCTURE OF THE GOSPEL

Many tracts contain no Gospel; they contain tidings of great misery. These we would not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the kingdom. Therefore we should preach the good tidings, the Gospel of the kingdom. This has been God's method for gathering the church, and is to be the witness to the world. We still have the opportunity for making known this good message of the kingdom. The basis of this Gospel is the death of our Lord Jesus Christ as a Sacrifice for sinners, his resurrection and his ascension to the right hand of the Father. Its superstructure is the salvation of the church and of the world—"whosoever will." The blessings of God are all through Christ.

The rich blessings of the Lord for both church and world are to follow the second coming of Jesus. Then the church is to be glorified and exalted; and the world will enter upon the era of blessing God has promised shall come with the full establishment of his kingdom.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day—books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own upbuilding.

YOUR BRETHREN THAT HATED YOU

"Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

How beautifully reasonable is the message of God's Word! Many of the followers of Jesus, young in faith and possessed of but a small measure of the holy Spirit, would be inclined to threaten their enemies with dire vengeance from God, even as the Apostles James and John at first desired to call down fire from heaven upon the Samaritan city because the people had refused to sell them bread for the use of Jesus and his disciples. Where in the Bible do we find one word of threatening in respect to those who persecuted Jesus unto death, or those who have persecuted his followers? The simple statement is, "They shall be ashamed." The Lord's declaration through Daniel's prophecy is, "Many of them that sleep in the dust of the earth shall awake," some to shine as the brightness of the firmament—the saintly, the church of glory—others to be ashamed—to have shame and lasting contempt.—Daniel 12:2, 3.

And even here our Common Version Bible oversteps the matter and declares, "Everlasting shame and contempt," whereas the Hebrew text says merely "lasting shame and contempt." The shame will last as long as the wrongdoer continues to be in his shameful condition of opposition to the Lord and to his message. The contempt will last as long as the individual's course shall be a contemptible one. But as soon as reformation sets in, the shame will begin to depart; and eventually there will be neither shame nor contempt to those who will manifest a proper appreciation of the character of our God and the principles of his government, when under the instructions of the kingdom they shall come to understand them.

So then, dear brethren, since the Messianic kingdom will be administered by those who have suffered for the name of Christ, receive persecutions patiently, joyfully. As the Lord advised, 'Rejoice and be exceeding glad.' Everything that we may suffer for the Lord's sake, for the truth's sake, will, he assures us, eventually bring us an everlasting reward, if we are rightly exercised by it, if we become character copies of God's dear Son.

The names of all who suffer for righteousness' sake, we are assured, are written in heaven; but we shall be glad to have a little memorandum on earth, too, from those who desire to send their names in to us. Make the record just as brief as possible, head it I. H. S., and crowd it down into a few words on a postcard, even though you enclose the postcard in an envelope. We want your address on one side and this brief review on the other side; and we will keep these cards on file.

In addition to telling us very briefly something about what the truth has cost you, you may add one line about your family, and then a brief word respecting your talents, abilities and experiences. Who knows but that we might be able to suggest something for you in future?

In addition to this card, we suggest that any brothers or sisters who have special literary talents as writers or as editors, and other special education, or such as are lawyers, doctors, or fluent preachers, send us a brief letter respecting their financial standing—accompanying the above mentioned card.

SOME FAITHFUL WITNESSES

From an English newspaper, *The Rugby Observer*, March 3, we quote the following:—

The first conscientious objectors to come before a Rugby Tribunal made their appearance yesterday before the Rural Authority. There were three claims. Two were made by Colporteurs living at Biltonhill and in the employ of a Tract Society, and their objection was to either combatant or non-combatant service.

The first, a widower, on his application wrote that while he appreciated the noble sacrifices that had been and were being made on behalf of king and country, the reason of his application was that five and a half years ago he became a Christian, and that he then vowed to God that he would give himself to his service and work out his life to the best of his ability on the principles of Christianity. He would regard employment in any branch of military service as a complete violation of his oath to the King of kings; he would feel that in his own conscience he would have broken a sacred oath to the Almighty.

Addressing the Tribunal, applicant said when he accepted the principles of Jesus Christ he knew that sooner or later it would cost him something, and he had realized that as the spirit of militarism had permeated all the institutions of the country, it would need courage to hold to those principles. But while he realized that militarism had no room for conscience, he was determined to be guided by his conscience in the matter. He had sworn allegiance to the King of kings, and while he had all respect for those who had sworn to England's King, he was bound in honor to the Lord.

"I HAVE NO COUNTRY"

The President: "Don't you think it is quite compatible with the Christian life to defend your country?"

"I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, and have been surprised at the privileges granted by the conscience clause in the Military Act, and had decided to stand to my principles even if that clause had not been added—yet my oath of allegiance is to the King of kings."

Replying to further questions appellant said the instructions of Jesus Christ were that they were to use no violence to any man. Jesus Christ instructed: "It is said you should love your friends and hate your enemies; but I say unto you, love your enemies."

Rev. Challenor: We are aware of the Sermon on the Mount, but there is non-combatant service you could take up.

Applicant: Do I understand that I am discussing whether I am to take up non-combatant service?

Rev. Challenor: In the R. A. M. C. your work would be like that of the Master, to alleviate suffering.

Applicant: In this I should consider what the Master would do. It may seem to be very good to alleviate the sufferings of the brave soldiers at the front, but I hear them say on coming back, "It is ten hells in one." Take a man who is in the jaws of death, and I am asked to nurse him back to life. For what purpose? To send him back to those ten hells in one. No, I am of the opinion that it would be better to let him die and await the Lord's coming.

Mr. Flowers: Do you refuse to take the military oath?

Absolutely. I have taken my oath to the King of kings.

Rev. Challenor: Many other people have taken an oath to the King of kings.

Applicant: I hope they will have determined to keep it.

Mr. Wratislaw: Suppose a burglar entered your house, would you not resist him?

I have no house here.

But suppose you had?

Well, a burglar usually enters a house to look for wealth. If I saw a burglar in my house, I should ask him what he was after. It he said "wealth," I should say, "Well, I am going to help you find it, because I have none."

Yours is a paid service, surely.

I receive nothing in the form of wages from the Society.

Does not the Tract Society pay a commission to its men?

That is so. If I do no work I get no pay.

Replying to a question as to whether he would not defend his mother from violence, applicant quoted the incident of the betrayal of Jesus Christ when Peter was reproved for taking up a sword. No cause, he said, was grander than that, but Christ rebuked Peter for using the weapon.

Mr. Wratislaw: You will not fight and you will not tend the wounded. Are you prepared to go to one of the military prisons in Germany and say, "I am willing to put myself in this prison that one of those wonderful soldiers may go back?"

Applicant: I should ask myself, "What would the Master do?" I remember that while our Lord was on earth John the Baptist was in prison, but our Lord did not release him; He allowed him to be beheaded in prison. I am prepared to go to prison. I am prepared to go to prison for my own conscience. If a man is imprisoned unjustly the Lord will deal with his captors, not I.

But you do not mind seeking the shelter of this country?

If this country denies me the privilege of living in it I am quite prepared to take a passport to leave it.

I hope you would accept it.

Exemption from combatant service only was granted.

Applicant: My conscience will be the final decider in this matter, and I shall keep to my conscience at all costs.

SHARP PASSAGE WITH APPLICANT

The previous applicant's companion sought exemption on similar grounds. He said he had consecrated his life to the Lord's service from the age of 14 years, and participation in any form of military service would violate the principles of Christian truth to which he had pledged himself. He said his views were identical with those of the previous applicant.

Asked by the Rev. Challenor if he did not consider it his duty to alleviate the sufferings of the wounded, he replied that if he did not undertake such service he would not be there to attend to the wounded.

The President: If you were in that incident in the Bible you would not be the good Samaritan?

To my understanding the parable is not applicable to military service. I would gladly help any one who needed it, but to work in non-combatant service is to assist those engaged in combatant service. He added that the citizenship to which be belonged was the citizenship of heaven.

Exemption from combatant service was granted.

Applicant: I would like you to understand that my determination is not to serve in any branch of military service, and you as a Tribunal, have a right to give me the exemption I claim. You have been instructed by the Local Government Board to give me exemption in such circumstances. At the same time, I shall appeal if you will not grant it.

The President: You can appeal to the County Tribunal.

Applicant: You have the power and you have the intelligence to judge my claim.

The President: Perhaps the County Tribunal will have more intelligence than we have.

Applicant: It might be so of course.

SOME LETTERS ON THE SUBJECT

DEAR BROTHER RUSSELL:—

As you are aware, compulsory military service has been enacted in this country within certain limits. I come under the provisions of the act and would like to have your advice, which for the past fourteen years I have esteemed and sought to follow as presented in the DAWNS and TOWERS.

I applied for total exemption from all forms of military service, but succeeded in getting exemption from combatant service only. A special non-combatant corps is being formed for conscientious objectors to combatant service. Do you think a properly educated conscience would be violated by engaging in such a service, if compelled to do so? A number of the brethren in Glasgow have been refused even exemption from combatant service at the first appeal court, but I expect all will get recommended at the second and practically final appeal court for non-combatant service. Not to appear when called by the military authorities would mean trial by a civil court as deserter and then a handing over in charge of an escort to the army officials. To refuse to drill, etc., after that, I suppose, would mean repeated punishments, ending probably in a court martial and a sentence of death. Do you think a properly educated conscience would make us endure all that rather than engage in non-combatant work? I would be deeply grateful for an early reply, as I may be called upon to decide for myself very soon. With fervent love as ever,

Your brother in Christ, ALEX. KIRKWOOD.

Reply by the Editor.

The question is one for the conscience of each individual. For our part, it would seem to be a participation in the war if one were to engage in laying out and digging trenches, putting in foundations for cannon, etc.—the things implied in the term "engineering."

It would seem to the Editor a somewhat different case if a soldier of the Cross were demanded by an earthly government to enter the hospital work—such as the Red Cross—for relief of the sick and wounded, etc., even if the care of the wounded and the nursing of them back to health would the sooner prepare them for slaughter.

The Editor's conscience would not balk at Red Cross hospital work.

DEARLY BELOVED PASTOR:—

Greetings in the name of the Lord from all of like precious

faith in this place, who are anxious to assure you of a deep and constant love for you.

At the suggestion of these we are writing to inform you of a wonderful manner in which the Lord has used his people here to witness his glorious character and plan—in a way so unexpected and with such clear evidence that we are but instruments in his hands.

You are aware of the position in which many of our dear younger brethren are now placed by reason of governmental legislation, and we are assured, beloved Pastor, that you are entering into these experiences with us, in that if one member suffer the others suffer with that one; even as it has been our privilege to enter (in spirit) the measure we have known to be laid upon you.

It was necessary for six brethren to appear before a local Tribunal three days ago, this particular tribunal being regarded as one of the "warmest" in the country; and it was therefore with the expectation of a rough time and with no anticipation of an opportunity of witnessing to any appreciable extent that these brothers faced the ordeal.

But the Lord has his hand in matters, and his power was manifested in a most wonderful way. It was our conclusion that here also was fulfilled, "Take no thought what ye shall speak, for in that hour it shall be given unto you," as the brothers in turn, young in years and young in the truth (most of them only two or three years old "in the Lord"), stood up to these mighty ones which they surely were, having years of knowledge behind them, and being lawyers and business men, all of them city counselors, or alderman. Truly, "Out of the mouths of babes and sucklings thou hast perfected praise!"

The power of the truth confounded the mighty, too. The whole was something they had not met before, and had not reckoned with. To see these youths standing up to the learned ones, meeting their arguments with a reasonable answer, and replying in the spirit of the Master, was a witness most effectual—by far the best extension work we had done for some time.

In quietness and confidence is surely our strength. The applicant had no control of the subject; he had simply to answer questions put to him in rapid succession by several members of the Tribunal; but it was remarkable what a comprehensive witness was given. The first brother's main theme was the errors of Christendom, whilst the second pointed out the law we are under—not the Mosaic, but the law of Christ; whilst the third had no alternative but to cover the terms of our covenant, and what it means to us; the next the establishment of the kingdom; and the last emphasized the answers of the one preceding him and dealt with the destruction of the present order of things to make way for the better one under Messiah's kingdom.

"God moves in a mysterious way his wonders to perform" and a great witness has gone forth to a class we could not hitherto reach. And, then, all the papers have published something upon the subject. The truth has thus been brought into prominence more than ever.

The decisions are against the brethren, so we take it to be the Lord's will that another witness should be given. I am glad to tell you that all the brethren are one in mind and attitude in the matter, and are rejoicing in the privilege of sharing experiences so like the Lord's and in having such opportunity of demonstrating their faithfulness to him.

And now, dear Brother, we must thank you for your able ministry of the truth of God to us, and we thank him for the knowledge received through you, our beloved Pastor.

How valuable is the knowledge the Lord has permitted us to have! We are appreciating it more and more as the days go by, for so many do not know the things of which we have knowledge and consequently the strange happenings of today disturb them much and they have not the "peace which passeth knowledge."

Be assured, dear Pastor, that we continually bear you up at the throne. May the Lord sustain you to the end! We rejoice with you in the increasing evidence that our deliverance draweth nigh. With fervent love from all,

Yours in the Lord, ————England.

DEAR BROTHER RUSSELL:—

Greetings in our Lord Jesus! As you will no doubt have been informed, the Military Service Act has been passed in Great Britain, which gives the military authorities power to call to military service every able-bodied man in the country between the ages of 18 and 41. It is conscription pure and simple. Provision was made for conscientious objectors to be partially or totally exempted from the Act, if their objection was proved to be a bona fide, conscientious one. Many of the dear brethren throughout the country have already been up before the appointed Tribunal, claiming exemption from military service, either combatant or non-combatant. In every case that I know or have heard of the claim for total exemption has been disallowed, but mostly all have been granted to have non-combatant military duties. As the desire of the brethren is to be outside of the Act entirely, believing that it is only another way of engaging in military operations, most of them, I understand, are appealing to the Appeal Tribunal for the full benefits of the total exemption clause, which was provided in the Act for conscientious objectors. I myself have appealed and am waiting to appear before this Second Tribunal, the Appeal Tribunal. The Act provides for a third or Final Tribunal to be held in London, but it is within the power of the second or Appeal Tribunal, to keep any case from going further than the Second Tribunal.

When up before the First Tribunal held in the Town Hall, Newcastle, on seeing that I was showing from the Scriptures that a Christian was breaking the law of his God to engage in warfare with carnal weapons, the military representative, Colonel Hicks, asked me the question, "What did Jesus mean when he told his disciples to sell their garments and buy swords?" Wondering just how to put the matter in few words so that they could understand the meaning of the incident recorded in Luke 22:36, the first sentence I uttered was interrupted by two or three members of the Tribunal, and the question was waived by further questions.

Requesting your prayers for myself and all the dear brethren who are being severely tried, and with much love,

Your brother in our dear Lord, JAMES HAMILTON.

NO DISCOURAGEMENT AMONGST THEM

DEAR BROTHER RUSSELL:—

Greetings in our Lord and Head!

You are probably conversant with the trend of matters here in regard to the Military Act. So far as we are aware, all the brethren affected have asked for exemption in accordance with the conscience clause embodied in the Act.

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

You will be glad to know that though present circumstances are proving a test to all, and especially to the younger brethren, yet so far as we know there is no discouragement amongst them. Most are glad to have this privilege to witness openly and to suffer for the Lord and the principles of the truth. With continued love as ever.

Yours sincerely in His service, W. CRAWFORD,—England.

CANADIAN CONSCRIPTION IMPOSSIBLE

A brother of considerable information on this subject writes us to the effect that Canada, being a Colony and not a sovereign State, could not legally conscript her citizens for overseas service. She could, however, conscript for home service—for defense of Canada.

"HOW WONDERFUL!"

"He answered all my prayer abundantly,
And crowned the work that I had brought,
With blessing more than I had thought—
A blessing undisguised, and fair, and free.
I stood amazed and whispered, 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!'

"O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His Word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!"

—Selected.

MACHINATIONS OF THE EVIL ONE—HOW TO VANQUISH HIM

"Resist the Devil, and he will flee from you."—James 4:7.

The word devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of heaven and cut off from all association with holy beings, his name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, "Son of the Morning," became the prince of the "rulers of darkness." (Isaiah 14:12-16; Ephesians 6:11, 12) Not only did he do evil to himself and cease to be an angel of light, a "morning star," but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family, by luring our first parents into disobedience, but has also misled a large number of the heavenly hosts of angels into sin and opposition to Jehovah.

This may upon the surface appear to be a great triumph of Satan over the Almighty God; but such is not the case. God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men. It is his purpose, "in due time," to judge all these sinners, both angelic and human, by a company that he is now preparing, and to restore to harmony with himself all who have properly learned their lesson as to the exceeding sinfulness of sin and the desirableness of righteousness and of obedience. We understand that the only exceptions to this rule are Satan himself and some who after having been clearly enlightened, will deliberately choose sin. Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance—whether in the Gospel age or in the Millennium.—Hebrews 2:14; Matthew 25:41; Hebrews 6:4-6; 10: 26-29.

God has promised to deliver mankind from Satan's power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations. (2 Corinthians 4:4; Isaiah 35:5; 25:7, 8) This work is soon to be inaugurated in the Messianic kingdom, which God has arranged to establish upon earth, under Jesus Christ his Son. Jesus taught us to pray for that kingdom, saying, "Thy kingdom come; Thy will be done on earth, as it is done in heaven." When this kingdom is set up, the Lord Jesus will bind that "old Serpent, the devil," with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death—up to the perfection originally lost in Adam. The interim between the time of man's fall into sin and the time of his deliverance and restoration from that fall has been utilized in preliminary features of God's plan leading step by step to this glorious outcome.

TWO CLASSES OF ELECT

In shadows and types the Lord has prefigured the great work which he is to accomplish for all mankind. During these ages of types, he was preparing a class of elect ones who should rule over the world as "princes in all the earth," during the Millennial kingdom. During the present Gospel age, God has been selecting, or electing a very choice class to be exalted with Christ as divine, spiritual beings, to reign with him as his immediate associates in this kingdom for the blessing of all the world. These are to give instructions to those who shall have charge of the earthly phase of the kingdom. These are the special elect, who suffer with Jesus now, following in his footsteps, that they may be exalted with him to the highest position to which God has ever called any of his intelligent creatures.

This church of Christ have had their eyes opened in advance of the world, to see the great difference between righteousness and sin, between the character of God and that of Satan. They have unqualifiedly taken their stand on the side of God. They have therefore escaped from the domination of the great enemy of God. No longer is he their prince. These have "passed from death unto life." They now have a standing with God, the relationship of sons.

No other members of the human race since the fall of Adam have been sons of God. These are not earthly sons, as was Adam, but spiritual sons. Theirs is a heavenly calling, the distinctive offer of the present age. They still have some of the fleshly weaknesses which they inherited as members of the fallen race, but they have become new creatures in Christ, with new hopes, new aims, new aspirations. They are begotten of God's holy Spirit to a new nature, to be a new creation; and their unavoidable blemishes are covered by the white robes of their Savior's perfect righteousness. His perfection is thus imputed to them, that they may be acceptable sacrifices with Christ, as members of his body.

THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these who have escaped from his thraldom and who have these new hopes and aspirations. He does not need to make such attacks upon the world; for they are already in his power—"The whole world lieth in the Wicked One." (1 John 5:19, Diaglott.) He attacks only those who are trying to get free from him. When the spider perceives that the fly which he has entrapped is struggling and is about to get loose from the web, he instantly hastens to throw additional webs around his victim. So when Satan sees any of his subjects endeavoring to free themselves from his entanglements, he at once sets about throwing stronger coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God has given every creature this defense; and whoever does not break down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need divine help to free themselves entirely from this great adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is he that is on our part than all that can be against us. If the time were come for the binding of Satan, our Lord would attend to it at once. But it has not yet fully come. God's children need not feel, however, that they must flee from Satan and his hosts. They have no such power that we need to strive to get away from them. But rather we should stand our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

MAMMON—THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh and blood merely, but against spiritual wickedness, or as the margin reads, "wicked spirits" in high positions—the great army of fallen angels under the captaincy of the devil, the prince of demons. (Ephesians 6:12) He is the powerful leader of fallen angels and fallen men, of all who may be on the side of wrong. Many are fighting on his side because they are deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "Ye cannot serve God and Mammon." (Matthew 6:24) We must serve either the one or the other.

Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (Romans 6:16) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not. Close and careful scrutiny of his thoughts, words and doings in the light of the Word of God will soon show any Christian whether he is rendering service to his rightful Master or to the adversary. Whoever is serving the devil is his servant, is in his army. If we are serving the cause of righteousness, and that only, we are on the Lord's side.

HOW TO RESIST SATAN'S ATTACKS

The Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks—not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley, with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the adversary; and he will renew

the attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has agreed to protect. He may permit them to be assailed for a time, but he will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

THE ADVERSARY'S METHOD OF ATTACK

The attacks of the adversary are usually made through his angels. We are not to suppose that the devil himself is in every part of the world at the same time, or in the minds of all the people of the world—not even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The adversary seems to be always on the alert to enter the army of the church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the truth, which we love so well, and to the service of which we have committed ourselves.

"He is come to claim His Throne,
And to make thy life His own.
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
'All for Jesus' henceforth be!
Live for Him who died for thee!"

NON-RESISTANCE OF EVIL

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."
"Resist not evil."—1 Thessalonians 5:15; Matthew 5:39.

Perhaps every well-balanced man has a natural disposition to exact justice from those who do him harm. There is a sense of justice apparently in all people, which leads them to feel that, if they have been unjustly treated, some punishment should be meted out to those who mistreated them; and their first impulse is to exact justice. God's law is based upon justice, "an eye for an eye and a tooth for a tooth." Our minds instinctively recognize this law of retribution.

During the existence of the Jewish nation, their law required that justice should be done. If the ox of Shimei the Benjamite gored the ox of Eliab the Zebulunite, then Shimei's ox was to be killed or the full amount of damage met by him; for the owner of the gored ox must be fully recompensed. And so it was in all matters.

The principle of justice is a proper one. It would be ill for the world if justice were not recognized. In the world's courts there is an attempt to give justice, so that if one's ox is gored the owner could go to the courts and have redress. We see the righteousness of this arrangement, the wisdom of it. But in the case of the church, the Lord has made a new provision. The church is called out of the world, and its members are to realize that they are no longer of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave himself up to suffer for the unjust. Those who are followers of Jesus are to have his spirit of sacrifice in the interests of others. Whoever does not follow his example in this respect demonstrates that he has not the spirit of Christ. And whoever has not the spirit of Christ would better not start to follow in his footsteps; for such will not be sharers in his glory.

CHRISTIANS NOT TO EXACT JUSTICE

"Even Christ pleased not himself." When he was evil entreated, he did not say, "Do not harm me or I will retaliate." Such was not the Lord's spirit. He knew that he would be maltreated. He remembered the commission which the Father had given him. He bore in mind that those with whom he had to do were fallen. He did not seek to get justice from them. He submitted the whole matter to the Father; and on behalf of the whole world, even of those who were doing him injustice, he died, that by and by all might be reconciled to God through his death.

As followers of Jesus, we, like him, resign our rights rather than try to get them. So we are different from others. We have a knowledge of God's plan for the forgiveness of sin. We are suffering as members of the body of Christ, filling up that which was left behind of the sufferings of our head, and we are to rejoice in the privilege of doing this. But if we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake; for the divine arrangement is that if we suffer with Jesus in the interest of the same truths for which he suffered, if we become dead with him, we shall live and reign with him. If, therefore, we should have the independent spirit of the world, and should say, "If you do injury to me I will surely get even with you," we would not have the spirit of Christ.

Jesus knew that it was the Father's will that he should be a sin-offering, that he should suffer "the Just for the unjust." And he invites us to walk with him in this way, to be sharers of his sufferings, and thus be sharers in his glory in the kingdom. It behooves each of the Lord's followers therefore to see that he does not render evil for evil. The Apostle might have been understood to mean, Let no man render evil for evil to the brethren; but he makes it broader and says, "unto any man"—not merely among yourselves follow that which is good, but among all mankind.

APPEALS FOR JUSTICE SOMETIMES PROPER

This does not mean that it would not be proper under some circumstances to appeal for justice to the law, in whatever country we might be living; but it means that when the law has decided the matter against us we should submit. If the law should take away your coat and your cloak, be submissive to the law. To a certain extent we are to permit ourselves to be imposed upon. If the case be one merely of personal feelings, there would be no proper ground for resistance. If the case be one that affects the Lord's cause, it would seem to be a matter of appeal for relief, that we might get whatever the world is willing to give us which would be for the furtherance of the Gospel.

We see that in our Lord's case, when he was unjustly sentenced, he inquired respecting the justice of the matter. He put the matter to the court. This was not resistance. In the case of St. Paul, we remember not only that he fled from some places where they persecuted him, but that in other cases he appealed, which it was wise to do, to a higher tribunal. In one instance, perceiving that the whole matter was one of injustice, and seeing that the mob around him were of two kinds— some being Sadducees and some Pharisees, with the Pharisees being in the majority, he called out, "I am a Pharisee, the son of a Pharisee. For the resurrection of the dead am I called in question!" Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the Sadducees. He said, I am like the Pharisee in my belief of a resurrection from the dead. He did no evil to the Sadducees, but merely sought to bring to his sympathy and support those who had some faith and interest in the resurrection, that thus he might dissuade them from persecution of himself. In another instance, the Apostle was about to be beaten unjustly; and as they were binding him he said to a centurion standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" This immediately brought the Apostle release from his distressing circumstances. He did not say, "If you beat me, I will make it a sad day for you!" We do not know that St. Paul would even have reported the matter, if he had been unjustly treated. We have every reason to suppose that he would not have done so. On another occasion, when he was beaten very sorely, we have no knowledge that he endeavored to prevent the injustice. He

merely accepted the experience as of the Lord's permission.

In the case in which he referred to his Roman citizenship and asked, Does the law give you the right to do me harm? we are given a clue as to our own proper course under similar circumstances. We, likewise, could say, if unlawfully arrested or interfered with in doing the work of the Lord, "Are you acting according to the instructions of the law? Am I violating any of its provisions? Have I not the rights of a citizen of this state?" And if the officer was exceeding his authority, the provisions of the law should be pointed out in a reasonable manner, without any manifestation of a retaliatory spirit.

THE DIVINE LAW OF LOVE

Coming back to the matter of rendering evil for evil, we might be asked, Suppose that a burglar entered our house and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison. Make it a sore day for him." Another view would be, "No; we have no desire for revenge. We do not wish to do him injury in return." At the same time here is a man at large, violating the laws and menacing the safety and interests of the community. So we would feel that we should report the man to the authorities and turn him over to justice. We would wish to shield the public and also to check the evil-doer in his wrong course.

This seems to be the thought of the Scriptures—that so far as our hearts are concerned we are to be perfectly willing to endure evil for righteousness' sake; for we are called to suffer for the cause of righteousness. We are not to return evil for evil. We are not to resist evil, in the sense of trying to retaliate and get revenge for injuries done us. Rather let the evil be repeated. This was the Master's course; and it is a part of our covenant with the Lord to share in the persecution and sufferings of our Head, to endure opposition and injustice for the truth's sake, for Christ's sake.

The more of this unselfish love we have, the more God-like shall we be. God is unselfish, whereas the whole world is selfish. It is but natural that mankind should be selfish after six thousand years' experience with sin. Would it not be strange indeed if the whole world were not marked with selfishness, with the desire to advance the interests of self at the expense of others? But this course is contrary to the divine law of Love. We, therefore, as children of God, are to endeavor to rid ourselves of personal selfishness and of merely seeking our own good. We are to try to do good to every one as far as possible, according to the course of wisdom and our opportunities, especially to those who are fellow members of the body of Christ, those traveling the same narrow course of self-sacrifice.

WITNESSES TO THE TRUTH

"Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

We recall that these words of the Master were uttered when the Jews brought him before Pilate and accused him of setting himself up to be a king. Pilate asked him, "Art thou a king, then?" His answer was, "To this end was I born"—For this purpose was I born—"for this cause came I into the world."

God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favor. It had been foretold through the prophets that the time would come when a king should reign in righteousness, when princes should rule in judgment (Isaiah 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that he had come into the world to this end. If there had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a kingdom and a king, it would have been wholly unnecessary that our Lord should die, for there would have been no world to be blessed and lifted up as a result of his great work.

The latter part of the text says, "that I should bear witness to the truth." While all of our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man. He had turned out badly—was a discredit to his Creator. The reign of sin and death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" Because Jehovah had declared that the curse resting upon man should be rolled away, and that a great blessing should come to the world, through Abraham's Seed, and not one jot or one tittle of God's purpose could fail of accomplishment.

"GOD'S PLANS LIKE LILIES WHITE UNFOLD"

Hundreds, yes, thousands of years had passed since God's promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purposed to bless the world, and he would surely accomplish all his design. This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." The types of the law foreshadowed it. The prophets testified to it; "Yea, all of the prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days" of blessedness to come. Our Lord Jesus while in the flesh bore witness to this truth. He declared the fact that God had not misrepresented himself and his plan.

Our Lord has come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews said, "How can he be a king? He cannot accomplish anything!" And now, here he was before Pilate, still declaring himself to be a King. For three and a half years he had borne witness to the great truth that God's will should be accomplished, that God's kingdom should yet be established under the whole heavens. And it will be fully consummated, through the great One who was there crucified as a malefactor. Verily,

"God moves in a mysterious way
His wonders to perform!"

The rejection of Jesus made it seem as though God's whole plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's purpose. It was necessary that Christ should redeem the human family by his own death before he could restore them through his Millennial reign. But to the world at large this great truth is still obscure. Jesus assures his disciples that to them it has been given to know the mysteries; but to all outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings; and hearing they do not understand, and seeing they perceive not.

THE "TRUTH PEOPLE"

It seems rather remarkable to the Editor that without any effort on our part this word "truth," and the term, "truth people," are identified with ourselves. What we have is the truth—nothing else but the truth, the Bible truth! This is the only word we could use. The denominations have taken up the other names, and we have left us simply this term—"the truth." And without any preconcerted action in any way that we are aware of this expression, "truth people," seemed to get about as applied to us. We are, indeed, bearing witness to the truth—the same truth to which our Master bore witness even unto death—about the kingdom, about Jesus' leaving his glorious prehuman estate and coming into the world, about his going into the heavenly glory again, to a far higher station than was his before. We are bearing witness to the truth that God is not a vicious God, a cruel God—that he never purposed to doom man to eternal torture, but has promised that the curse of sin and death shall be swept away forever. The witness is just the same today, along the same line, as proclaimed by our Lord and his apostles.

All who are of the truth hear the truth, and love to bear witness to the truth. Yet in our case, as in the Master's case, the world knoweth us not. It knows us not because it knew him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified him, only we are living in a more civilized time and the scribes, the Pharisees and the doctors of the law apparently find it more difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the truth until the dark night comes "wherein no man can work," should our lives be spared till then.

WE REAP WHAT WE SOW

JUNE 11.—GALATIANS 6:1-10.

NOT THE WORLD, BUT THE CHURCH, REFERRED TO—POOR SOIL AND INVOLUNTARY WEEDS HEREDITARY—SOWING REPRESENTS A VOLUNTARY ACT AND PERSONAL RESPONSIBILITY—WHAT IS SOWING TO THE FLESH?—WHAT IS IT TO SOW TO THE SPIRIT?— WHAT SHALL THE HARVEST BE?—THE CONTEXT.

"God is not mocked; for whatsoever a man soweth, that shall he also reap."—Verse 7.

It is true that every person has a responsibility for his every wilful act and word. It is true, in a sense, that every human being will have a harvest considerably in accord with his own wilful course in life. Evidently, therefore, every human being could take a profitable lesson from the words of our Golden Text and receive a blessing in proportion as he would follow the spirit of that Text.

However, we are not to forget that the Apostle is not addressing the worldly but the saintly. He is addressing the church; and the church is composed exclusively of persons who have left the world, turned their backs upon sin, accepted the Lord Jesus as their Savior and Advocate with the Father, and who have consecrated their lives wholly and unreservedly to the doing of the divine will. Such begotten of the holy Spirit, are in the Bible styled new creatures in Christ. (2 Corinthians 5:17) To these, "old things have passed away; all things have become new"—new hopes, new aims, new ambitions, new prospects, new standards. These spiritually begotten children of God, and no one else, are addressed by the Apostle.

According to the Bible, God has great and precious provisions for the world in the future, but not in the present time. Now the church of Christ, the saintly bride class, is being selected from the world to constitute the royal family of the future, when completed and perfected by the first or chief resurrection. (1 Peter 2:9) Then this royal family will, as God's kingdom, deal with the world of mankind, ruling, instructing, uplifting, blessing, all the willing and obedient. Then the world will have its chance for sowing and reaping.—Acts 3:19-23.

THE SOIL AND THE SEED

The heart of the Christian is consecrated soil from the start—from the time that God accepts him as a child. Under divine instructions special flowers and fruits are to be cultivated. These are styled fruits and graces of the holy Spirit. All Christians obedient to the Voice from heaven are seeking to eradicate and destroy the weeds of sin and selfishness, which spring naturally in their flesh because of heredity.

Originally, Father Adam's flesh was perfect. The weeds of sin had not yet been planted. But now, there is no pure soil; sin-weeds are everywhere. Every Christian who would have the consecrated garden of his heart fruitful, pleasing to the Lord, must wage a vigorous and continuous battle against the weeds of sin, in order that his heart may be in the condition to receive the good seed commended in the divine Word.

Vigilance is necessary, not only to keep down the weeds, but also to keep the soil in proper condition, that the seed may enter, germinate and bring forth good fruitage. The Christian must also battle against the thorns, which our Lord Jesus mentions as illustrating the cares of the present life and the deceitfulness of riches, which would choke the Word and make the life unfruitful, unprofitable.—Matthew 13:22.

The Christian who would expect to receive the reward of the Master's "Well done; enter into the joy of thy Lord!" must be very diligent in the sowing of the proper seeds in the garden of his heart. Acts, words and thoughts are the good seeds; and they must be sown carefully and persistently. They will yield the peaceable fruits of righteousness—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And these fruits and flowers of the holy Spirit abounding in the garden of the heart, St. Peter tells us, will make such a Christian ready for an abundant entrance "into the kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:11.

It is important that we sow good seed; and there is just one storehouse from which this is supplied—the Word of God. Whoever gives most attention to the words of our Lord Jesus through the apostles and the prophets, and whoever keeps this seed pure, free from contamination with worldly wisdom—science falsely so-called—and from the traditions of men—creeds—is best prepared to produce fruits and flowers to the Master's approval.

A mistake made by some of the Lord's people is that of sowing to the flesh, after having consecrated themselves to the Lord and having agreed to sow merely to the Spirit—in harmony with the Lord's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed—unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things or riches, whether successful or not, is sowing to the flesh.

WHAT IT IS TO SOW TO THE FLESH

The tendency of all such neglect of the Christian's covenant with his God is toward corruption—toward death. Many, indeed, may retrace their steps after finding that they have spent their talents improperly. But in such cases they have wasted time, energy and opportunity, and if they gain eternal life at all, it will doubtless be on a less glorious plane than if they had been faithful from the very beginning. Let us exhort ourselves and our fellows to sow to the spirit—in accord with the glorious promises which God has made to us, which we have accepted, and to which we should be bending every energy in the development of the fruits and graces of the spirit.

TREATMENT OF FELLOW CHRISTIANS

In the context the Apostle urges that each individual Christian should seek to bear his own burden rather than to lean upon the brethren. Each is to remember his own personal responsibility and not to get weary in well doing. Each is to remember the reaping time, the harvest time, when all who do not faint, all who do not grow weary, but who persevere, will receive their reward.

Additionally, the Apostle urges that while seeking to do, each for himself, we should be tender-hearted toward each other, yea, toward all men. "As we have opportunity, let us do good unto all, but especially to them who are of the household of faith."

Respecting those who are of the household of faith the Apostle urges that if we find a brother overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. We should bear each other's burdens, and so fulfil the law of Christ. We should cultivate the spirit of meekness by remembering that we ourselves might at some time be overtaken in a fault—in the future, if we had not in the past. We should learn to think humbly of ourselves. We are really nothing when compared with that which is perfect. Our standing with the Lord is not because of human perfection, but because of proper wills—good intentions—fully consecrated hearts.

BE READY—FOR THE DAYS ARE EVIL

Let me suffer wrong without complaining,
While myself from doing wrong abstaining.
Through Thy grace and strength, O Lord, I pray!
Let me never smite the hand that smites me,
But do good to him who ill requites me;
Thus prepare me for the evil day.

Into Thine own image, Lord, transform me,
To Thy gentle Spirit so conform me
That this lesson never may be lost;
Not the poor oppressed, but the oppressor,
Not the injured, but the proud transgressor,
Is the one who needs our pity most.

My true Peace and Savior, be Thou near me,
That in suffering I may ne'er grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient spirit may not fail her;
Thus prepare me for the evil day.

That herself in patience still possessing,
She may find e'en woes to be a blessing.
Nor account them strange when they arise;
Point her to the happy realms above her,
Prepared by Thee, who dost ever love her;
And gave Thyself for her in sacrifice!

Unknown.

SOME PASTORAL COUNSEL ON MARRIAGE

God Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God himself. They were two in body, but one in heart; for he purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead."—1 Cor. 15:21; Rom. 5:12, 19.

The Bible clearly teaches that, when the great plan of God shall be completed by bringing restitution to the world, this restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (Luke 20:35) In other words, in the times of restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning—each complete in himself—when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the church and gave himself for it, so also should men love their wives as their own body.—Ephesians 5:25-32.

Great love is this—that a man should do for his wife what he would do for himself! So Christ did all this for his body, the church. He did even more than this—He laid down his life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation. The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the church does for her Lord.

In this statement we are not undertaking to contradict the Apostle when he says, "He that marrieth doeth well, but he that marrieth not doeth better." (1 Corinthians 7:38) He is not here addressing the world, but those who have devoted their lives to the Lord. If their marriage would not interfere with their consecration to the Lord, then they might marry. If it would interfere with their consecration, then for them to marry would be putting a mortgage on their lives. But there are cases in which both brethren and sisters have been benefited by marriage, not only personally, but in their relationship to the Lord and others.

We would not be understood to mean that those who marry are going contrary to the Lord. All who desire to please the Lord should be very careful in such a matter, however; and others should not attempt to criticize those who marry. This is the liberty with which God has made us free; and this is the liberty which we should both maintain for ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the fact that they are probably not marrying a person who is perfect; for the Bible tells us that "there is none perfect, no, not one." Neither one is perfect; and for one who is imperfect to ask that another shall be perfect, when neither one is or can be perfect, is manifestly wrong. However, each should endeavor to cover up his own weaknesses. There are those who are unwise in this matter. Our minds being perfect, we should live up to that high standard of mind as nearly as we can. We should hide every defect as quickly as possible, that there be no hindrance. It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect. He has kept back his weakness from the other, and that one has kept back her weakness from him; and well might it be that they keep back their weaknesses throughout life.

The married should not inquire into the things of each other's past; for at the moment of the marriage each takes the other for better or for worse; there should be no looking back. So it is when the Lord accepts us; he does not go back to make investigations. Neither should we. If married couples should find that there are difficulties, they should not permit any one to interfere between them by endeavoring to straighten out their difficulties for them; for all such attempts make trouble. What God has joined together, let no one attempt to interfere with. Marital difficulties invariably cause a great deal of talk; and knowing this, we should be on guard lest we should do anything to increase difficulties in the lives of others. We are not even to sympathize. We are to leave them alone. Give them advice whenever they ask for it, but do not interfere. After they have married, it is for better or worse as long as they live.

So, then, marriage is a serious matter, and should be undertaken only after serious consideration. It is a very sacred obligation. The contracting parties bind themselves for the remainder of life. All marriages would be more satisfactory if this thought were fully appreciated and followed.

"Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word,
I am listening, Lord, for Thee;
Master, speak, speak on, to me!"

CHARACTER DEVELOPMENT

BY BROTHER TOOLE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat during the week has been that of Character Development. This is one feature of the plan of God. Your part and my part in the eternal plan of God depend upon our character development. God's plan is going to be carried out. He will have a class selected from this earth who will worship and serve him on the spirit plane of existence. He will ultimately have this earth inhabited with human beings who also will live in harmony with his holy law. But whether we are to be of the heavenly number, who will eternally love and praise him and eternally enjoy his favor and blessing, or whether any one of us is to be the earthly number, who also will eternally love and praise him and eternally enjoy his favor and blessing, depends upon individual character development. So after getting acquainted with the various features of the plan of God in a general way, our minds seem naturally to fix upon that one thing upon which the enjoyment of God's eternal blessings depends.

The great questions that confront us then are: What is the standard of character that we must develop in order to have the assurance of enjoying the plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character; and how is it developed?

Let us notice the standard that God has set. Romans 8:29 says: "Whom he did foreknow, he also did predestinate [determine or decide] to be conformed to the image of his Son." This shows the standard; God has decided that this class, whom he did foreknow to be joint-heirs with Christ, should be character images of Christ.

That same thought is given to us in Ephesians 4:11-16, when it speaks of the Lord's providing of evangelists, teachers, pastors, etc., for the perfecting of the church, for the edifying [instruction] of the body of Christ. For how long? Until they come to the unity of the faith, unto a perfect man. What is the perfect man? "Unto the measure of the stature of the fulness of Christ." You see from this last clause that the full measure of Christ's character is the standard.

Again, take Ephesians 5:25-27. It says: "Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the

washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Now you can see that if the church would be presented in his presence without blemish, without spot or wrinkle, or any such thing, she would be Christlike; wouldn't she?

What does it mean to be presented without fault or without blemish? It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by his blood; but it takes the Word and constant obedience to the Word to sanctify us.

For example, take pride. Pride is an unholy quality of character. It is the disposition of self-exaltation in heart or in act. Of a king it is written, "His heart was lifted up unto destruction." Humility is expressed in the exhortation: "Let each esteem others better [more important] than themselves;" and, "Not unto us, not unto us, but to thy Name give glory." Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever in the heart in the least degree arouse self-importance or self-exaltation. This passage says that Christ can and has undertaken to save his people as completely as that. Now if he can purify us completely from pride, could he not as completely cleanse us from any other blemish of character? Yes, we are to be presented without fault and without blemish—perfect characters.

Further, since Christ makes the church holy by making the individuals holy, this passage would read: Christ loved me and gave himself for me that he might cleanse me by the Word, that he might present me unto himself a glorious character without spot or wrinkle, but that I should be holy and without blemish. Here again holiness, or Christlikeness, is set as the standard.

Additionally, this passage also shows the possibility of reaching that standard. It says, Christ so loved the church, not that he may do an impossible thing; for if it were impossible to become Christlike, if it were impossible that we could be presented holy and without blemish, do you think that Christ would have died and attempted it? No. Therefore the very fact that Christ died and attempted to sanctify the church and present it holy and without blemish reduces it to a glorious possibility.

There are still other texts that teach the same thing. Take Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and in earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What does it mean to be filled with the fulness of God if it does not mean to be filled with Godlikeness? That is the only reasonable way that we can be filled with the fulness of God while in the flesh.

Here again the possibility of becoming Christlike is taught. God knew that our weak faith and our terrible depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike by becoming filled with all the fulness of God. Yes; the thought of becoming a complete overcomer seems clear beyond the range of possibility. I once asked a brother, "Do you think it is possible to obtain the experience described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." You see how they doubted the possibility. But now note carefully, thoughtfully and believingly every word of the 20th verse, and note that it is referring to the grand experience described in the previous verses. "Now unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." You see he can do not only as much as you can conceive or ask, but abundantly more. It takes real faith to believe God can make you holy or Christlike. But the Scriptures say he is able. If we cannot find words with which to pray, we can point out these verses to the Lord and in faith ask him to fulfil them to us.

Again, "Blessed are they who hunger and thirst after righteousness [righteous heart or character] for they shall be filled"—made holy. (Matthew 5:6) "And sin [sinful dispositions] shall not have dominion over you, for ye are not under law, but under grace."—Romans 6:14.

So we see there is no question as to the standard now. It is Christlikeness or holiness. And it is possible. And we can scarcely overestimate the importance of being thoroughly convinced of these two truths. If we are fully and deeply persuaded that we must become Christlike, or we cannot inherit eternal life, or the kingdom, and if we are also fully persuaded that we can become like Christ in character we will arouse ourselves to seek to attain it. If we indulge the thought that our desire to be good, to be holy, to be Christlike, is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. Do not let the enemy deceive you. But let this thought ring in your ears; I must become Christlike and I can. There is a path that leads to it and I will find and follow it.

Now we will consider a few Scriptures that show the necessity of developing Christlikeness. Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character; or sooner or later we shall become completely and forever separated from our relationship with the Lord. (John 15:2) "Every branch in me that beareth not fruit." You see the branch was in the vine and yet did not bear fruit—did not make the effort to become Christlike. What shall become of such branches? "Every branch in me that beareth not fruit, He taketh away." Your standing in the Lord is not because of your knowledge simply, but because you are becoming Christlike. Are you growing? Are you bearing increasingly the fruits of the spirit? Do you know what it means to become like Christ? Do you have a clearer insight into what Christ's character is like? Wake up, brother, before you are cut off! If you have not been developing the various qualities of Christlikeness, start now by surrendering fully to the Lord and begin active obedience to God's Word. No more excuses!

Again, we must develop more and more the spirit of the Lord in order to be useful now. First, by example. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12; Titus 2:7, 8) Are you growing? Are you becoming an example to others? Is the life, or spirit, of Christ being manifest in your mortal body? (2 Cor. 4:10) God expects this of you. The brethren need such an example and stimulus as you can give.

Once more: In Ephesians 6:18, we are told to pray one for another with all prayer and supplication; and in James 5:15, 16, we are told that the prayer of faith shall save the (sin) sick, and that the prayer of the righteous man availeth much. You see it is the prayer of a righteous man and the prayer of faith that is to bring results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16, you will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in his name he may give it us. You see, the more we develop in character the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have you the love that gives you the longing to thus help the brethren? or are you cold, critical and indifferent? If you are, you are in a dangerous position. Do you pray the prayer of faith and the prayer of the righteous man in behalf of the brethren? Does your love prompt you to this? You can have such a love if you will. (1 Thessalonians 3:12) "The Lord make you to increase and abound in love one toward another."

Once more: The great work that the Lord has for us to perform in the coming age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness, etc. Nothing but the love described in 1 Corinthians 13 will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as he is, so are we (to become) in this world." (1 John 4:17) God has a love that is not discouraged with the deepest moral degradation in his object, but follows the welfare of the sinner with an unchilled devotion, though he hates the sin with a hatred no less than infinite; and we are to be "filled with all the fulness of God." You must grow, grow, grow into Godlikeness.

One more reason: The very character of God demands that we become holy. Habakkuk 1:13 says: "Thou art of purer eyes than to behold [look on with approval] evil; Thou canst not look upon [countenance] iniquity." You see we must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So you see we must perfect character before God could eternally endure us. (Psalm 5:4, 5) "For thou art not a God that hath pleasure in wickedness; evil shall not dwell with thee—thou hatest all the workers of iniquity;" not only in its gros-

ser and outward forms, but in its finer, more polished inward forms. God detects the smallest deflection in our hearts, and his character is so holy that he cannot but hate it. And this fitness of character to meet God's approval must be accomplished while in the flesh. Death and the resurrection will not make any change in our characters. The new body will only give us a better medium of expressing our true selves. This argument can be summed up thus: God, being holy, could not eternally endure an imperfect character. Therefore we must in this life become Christlike, or perfect in character; or else we cannot eternally dwell with God. "Be ye holy, for I the Lord your God am holy."

* * *

The foregoing article in many respects is excellent, and fully in accord with our presentation in STUDIES IN THE SCRIPTURES—with but a few exceptions. In presenting the matter of holiness, perfection of character, Christ-likeness, we have been careful, in STUDIES IN THE SCRIPTURES, to point out that this does not signify a perfection in the flesh, which, the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. "Blessed are the pure in heart, for they shall see God." "Sanctify the Lord God in your hearts." "Be ye transformed by the renewing of your minds."—Matthew 5:8; 1 Peter 3:15; Romans 12:2.

All this may be exactly what Brother Toole had in mind; but since he has not stated the matter thus, there is, we believe, a danger that some might misapprehend his meaning. Some might think that he meant perfection in the flesh and might go to the extreme to which people have gone in the past of claiming that in act, in word in thought, they were perfect as the Lord. This might lead to a kind of spiritual pride which would be very injurious, as it is unscriptural. On the other hand, some of the more conscientious of the Lord's people, realizing the imperfection of their flesh—their conduct, words, thoughts—might become wholly discouraged and give up the race entirely.

Some might even go to the length of imagining that they would become so perfect in the flesh that they would no longer need the robe of Christ's righteousness. This would be a serious mistake, as illustrated in the parable of the Wedding Garment—which shows that the taking off or the rejection of the robe of Christ's righteousness would work the rejection of the individual from the company of the Lord's people. He would be cast into the outer darkness of the world—be cut off from the knowledge and illumination of present truth. We should always remember the force of the Apostle's statement, "Ye are complete in him" (Colossians 2:10), and the Master's words, "Without me ye can do nothing," and again, "If ye abide in me."—John 15:5,7.

The subject is a difficult one to many for various reasons. When first we heard the Gospel call we were "children of wrath even as others." (Ephesians 2:3) As we sought to reach the heavenly Father we found that he would not receive us except as we would come through the appointed Doorway—Jesus. We found next that Jesus would not accept us and become our Advocate and make it possible for us to come into the family of God unless we would make a full consecration of our lives to him—surrendering our own wills, engaging to bear the cross, and following in the Master's footsteps. When we made such a self-surrender our Redeemer imputed to us his own merit, covering all our blemishes and making us acceptable to God. This, his gift, is figuratively styled the wedding garment.

But this imputation of the Savior's merit was not given to the New Creature, but to the old creature. It was when we were thus robed by our Savior that we were acceptable to the heavenly Father, who justified us in spirit, in mind, and begat us with his holy Spirit. From that moment we were embryo new creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies covered with the robe of Christ's righteousness. It is the Father's will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love—grow in all the fruits and graces of the holy Spirit.

It is not the flesh that is to grow up into the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy. The new creature, therefore, does not pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the new creature is progress in Christ—progress along spiritual lines. The Lord has provided spiritual bread and spiritual water for the new creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

Character-development is thus a daily, yea, an hourly, experience to these new creatures. The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of the Lord and his Spirit, they are thus becoming more and more copies of God's dear Son. They were copies of him, so far as purity and consecration were concerned, at the very start. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Word of God, of the Plan of God. Like their Redeemer they must demonstrate that they are faithful, even unto death—fully submitted to the heavenly Father's will, fully loyal thereto.

But we must not mistake these new creatures and too closely identify them with the flesh. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Romans 8:9) The flesh has its natural tastes, appetites and disposition through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continually a warfare between the flesh and the spirit in the new creation. The flesh warreth against the spirit and the spirit warreth against the flesh; and the two are contrary. (Galatians 5:17) The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God, as did the Savior. This may mean various encounters with his own flesh. As St. Paul says, it signifies brow-beating himself—keeping his body under. According to the Bible, it will be a fight to the finish. If the flesh conquers, the new creature dies—and that will mean the second death. If the new creature conquers, it will be by the death of the flesh.

It is impossible for us to judge one another in this matter. Some of the Lord's most loyal people may have a great fight with their flesh. Onlookers might be inclined to judge them severely and to think that they were not sufficiently loyal. But God alone knoweth the heart. In some instances, as St. Paul intimates, it is difficult even for one to judge himself aright—difficult to know to what extent the new creature has done all in its power to war a good warfare against the flesh, and to what extent the new creature may have been partially excusable for some failure to come up to its highest ideals. St. Paul says, "It is a light thing that I should be judged of you or of any man, yea, I judge not mine own self. There is One that judgeth me." (1 Corinthians 4:3, 4) Sometimes the battle is so closely drawn, sometimes the new creature is so beset by the world, the flesh and the adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible.

Every Christian, however, has recognized that, if his heart has been faithful to the Lord and the victory has been only a partial one even, nevertheless valuable lessons have been learned by the new creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord and the principles of his righteousness, his government. We would be perfect; but we, as new creatures, have this treasure in earthen vessels, and they are imperfect; hence our results are not satisfactory according to the flesh. They are satisfactory, however, to the Lord, if we are loyally striving for righteousness, laying aside weights and hindrances and seeking by every failure to make ourselves the stronger to endure further temptations, tests, trials.

The test of Jesus' character was humiliating, resignation to the Father's will in everything, even unto death, even the death of the cross. This demonstrated his love to the Father, his loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is, to that extent, a copy of God's dear Son—not in the flesh, but in the spirit.

Let us all be fully agreed as to the grand perfection of character of the heavenly Father and of our Savior and as to the fact that this heart-desire must be in us if we would have the mind of Christ. It is for the Lord to permit increasing trials and tests to come upon us as we grow older and stronger. Sometimes he permits a great fight from within or without, or both; and the new creature is put to the test of endurance. It is not the Lord's intention that these trying experiences shall crush the new creature; but, on the contrary, that the putting forth of endeavor to resist the adversary and every evil shall make the new creature the stronger. We have the promise, "He will not suffer you to be tempted above that ye are able, but will with every temptation provide a way of escape."—1 Corinthians 10:13.

Thus it was with our dear Redeemer: At the very close of his ministry came his most severe tests, and he cried in an agony of spirit, "If it be possible, let this cup pass from

me." The triumph of the new creature is shown in the succeeding sentence, "Nevertheless, not my will, but thine, be done." As with the Savior, so with the disciple—there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With his followers, because of their inherited weaknesses of the flesh, this is not so except as the Lord by his grace turns a partial defeat into a victory.

The new creature, even partially defeated, is exhorted by the apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this, he is doing what God intended and foreordained for him. But "if we say we have no sin [and as respects our flesh, no imperfection of act, word, thought] we deceive ourselves and the truth is not in us. [But] if we confess our sins [our shortcomings], he is faithful and just to forgive us our sins and to cleanse us from all iniquity." (1 John 1:8, 9) He is just, for this is his plan. This is the arrangement he has made, that he might be just and yet be the Justifier of him that believeth in Jesus.

In making this provision for the weaknesses of our flesh, God is not compromising with sin. And in accepting this provision, we as new creatures are not compromising with sin, either. It is not the new creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the new creature cannot do all it would, but must be continually striving, attaining and setting its mark higher and higher, as clear knowledge of the divine will is gained. This is fruit-bearing, character-development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

Thus we perceive the necessity for our continuing under the robe of Christ's righteousness—wearing the wedding garment which he has provided—until our glorious "change" shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for the covering of its blemishes; for we shall be new creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, "Flesh and blood cannot inherit the kingdom of God." We must all be changed. He explains the change, saying, "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."—1 Corinthians 15:42-44.

THE MACEDONIAN APPEAL

[The first five paragraphs of this article were reprinted from article entitled, "God's Supervision of His People and His Message" published in issue of June 1, 1902. The remainder was reprinted from article entitled, "Come Over and Help Us" published in issue of May 15, 1909. Please see the articles named.]

A BLIND BOY'S WISDOM

DEAR BROTHER RUSSELL:—

I have been thinking of writing to you since coming into the wonderful light of God's plan, through a young blind brother, Arthur Page, 19 years old; but I have so far refrained from doing so lest I might infringe on your time. However, on reading the article in THE WATCH TOWER of March 1st, Philip and the Ethiopian," I was so struck with the comparison between Philip and Brother Page that I can no longer refrain. His directness and quite apparent sincerity arrested my attention and interest from the first.

Perhaps I may briefly tell what was clearly the work of our loving Father: After working for three years as a lay missionary of the Church of England, in Canada, in lumber, railroad and mining camps, under the Church Camp Mission (Winnipeg), I was returning last November from Dawson, Yukon, where I had been amongst the miners in the Klondike District. Previous to going to Canada I had been four and one-half years at Trinity College, Dublin, finishing my divinity course there. My object in returning was to be ordained for a curacy in the city of Belfast, Ireland.

There being no Chaplain on board, I was asked to act in this capacity, and after the evening service in the third class dining room on our first Sunday at sea, I was told that a blind boy would like to see me. I was introduced to Brother Page, who asked if I would read to him during the voyage. I was glad of the opportunity, and on the following morning we began. He asked to have only the Bible. Beginning at The Acts of The Apostles, I read the first chapter till, in verse 16, I came to a mention of David, when he asked me pointedly, "Where do you think David is now?" Not knowing, I said so, and he asked further, "Where do you think Adam is?" As I couldn't make out the point of the question I told him that I didn't think Adam's whereabouts was of any importance. He smiled, and quietly pointed out his belief in the matter, and I felt drawn by its reasonableness.

We discussed little more that morning, and for the remainder of the week we had no opportunity for reading, owing to rough weather. However, on the following Monday morning about a dozen passengers asked if they could be present during our reading, as tremendous interest had been aroused by the blind boy's knowledge of the Bible, especially when it was discovered that twelve months previously he couldn't have quoted half a dozen texts. None of the hundreds on board had been able to puzzle him on any point, so they seemed anxious to see how the "parson" would fare.

For the five remaining days of the voyage there was such interest that we had to have studies three times each day, beginning immediately after breakfast. The study went on till the steward came to lay the tables for dinner; then we adjourned till after the meal, when we usually began again at 2, continuing till "table-laying" again, when several invariably asked what time the evening meeting began. Seven-thirty was the usual hour, and the time seemed to fly till a steward came at 11 o'clock to put out the lights. A couple of evenings we were allowed to continue till 12, provided we spoke low.

Every denomination seemed to be represented; all brought forward the various "pet" doctrines. Brother Page did the answering, while I endeavored to keep pace with him in looking up the numerous passages he cited. Right from the beginning not one was able to contradict his reasoning. Of course, I was very much astonished, but I saw that he could reason on points that we daren't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize how wrong had been my former view of this. Soon I was supporting Brother Page, unconsciously, against my own views.

There were always from 20 to 50 at the studies, and so keen was the interest that on one occasion so many crowded on the table the pressure broke the supports. There was a young, unlearned blind boy, calmly answering questions as fast as they could be put, from those who had been professing Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally some one would attempt frivolity; Brother Page would rebuke him very directly, but lovingly, and his frivolity ended. It was easy to see from the faces of many who attended regularly that we all had similar thoughts—the holy Spirit of God was his guide.

We got to Tilbury on Saturday evening, and on Sunday I spent the afternoon and also the evening at the Tabernacle with Brother Page. When I saw the whole congregation going down for tea between the meetings I could scarcely believe my eyes; and the fellowship with all there felt like a foretaste of heaven. Before crossing over to Ireland I got Volumes I. and V. from Brother Hemery, whose kindness was an inspiration.

I had a rather stormy interview with the Bishop, under whom I had arranged to work. I felt a bit nervous as I went into his study to suggest what seemed very heretical, and I found myself quite confident when with him. It was very sad to listen to his arguments. The interview resulted in my being advised to read three books. I tried to do this, but I found that once having started Volumes I. and V., the old foggy "creed" books were an impossibility, every page seeming full of error. I felt no pleasure in the old books—rather a feeling of forced medicine. But with the Volumes I could scarcely realize that I wasn't dreaming, everything seemed so reasonable and delightful. Subjects that we read books on, and were lectured on for weeks in College were made beautifully clear in a few pages.

I have now left the Church of Ireland, and feeling that I could not offer the Lord less than my whole time, I have decided to take up the Colporteur work here, as the brethren feel there is work to be done. I have been at it for a week, and enjoyed it immensely. But as I hadn't read Volume VI., I decided to do so before continuing. Words cannot express what a help and pleasure the reading of this volume has

been! I have many a time put it down during reading to try to realize the wonderful love of God that it opens up; and how clear it makes such points as Baptism, Passover, etc!

Brother Lloyd is coming over from England to give me a few lessons in Colporteuring, so I am looking forward with much joy to this.

There seems to be no end to the Lord's goodness. He opened up the way for my going to Liverpool a few weeks ago to see the PHOTO-DRAMA, and this was very delightful, as well as meeting with and being strengthened by the brethren here.

Brother, I fear I have trespassed too much on your time. I find it very hard to write briefly, so this letter has grown beyond bounds; and even then I haven't told the half of the Lord's great goodness!

I feel glad that I had to give up a little in the world in order to be with his followers. I feel I am a weak runner, but I long to run so as to obtain the prize. It is grand to be a "babe" with such loving, helpful elder brothers and sisters! I would dearly love to thank you personally; but if I win in the glorious race I hope to do so then. Meanwhile I give all the thanks to the Lord, and all will be his forever. I have been asked to send you the enclosed cuttings regarding the "two horns" of the Image.

That the Lord may bless you and all at Bethel with the fulness of his grace, is the constant prayer of

Your brother by His grace, T. H. BROWNE.

INTERESTING LETTERS

NO PEACE TILL GOD SPEAKS IT

DEARLY BELOVED BROTHER RUSSELL:—

It is only because I know your time is precious that I refrain from time to time to write you telling of our appreciation of your faithful and untiring service. We wonder more and more, dear Brother, as we note the broadening avenues of service into which our heavenly Father privileges you to enter while the enemies of the truth are being hampered on every side—the waters of trouble rising higher and higher about them. We rejoice for you, and for the privileges which are ours through your faithful ministry.

We note your confession of some trepidation with regard to what you find it your duty to say through THE WATCH TOWER from time to time relative to the conduct of the war. We feel assured that those who have grasped clearly the harvest truth, and who still love it, will generally agree that you are fair and impartial. They will realize that your grasp of the history the nations have written, and of the principles supposed to underlie the conduct of international affairs, together with the course the different belligerents are all taking, require that you, as a faithful steward, speak as you believe the Lord regards the course of the nations. We feel that your utterances are heaven-directed in order that those who know the truth, and all truth-seekers may see the more clearly why the nations are at war, the necessity that all who are heart-proud, in their own interest as well as that of others, be humbled; and the absolute impossibility of peace until God speaks with authority.

Gratitude fills our hearts more and more for the privilege of knowing something of the Lord's plans, as a safeguard against pessimism, bitterness or discouragement, as we see these sentiments fastening themselves upon so many of those who do not know.

The war comes pretty close to us in Canada. The methods being employed in the recruiting campaign, every possible lever being pulled without regard to individual conviction as to what is right—in a fight which is claimed to be against militarism, and in a land where every citizen is supposed to be free—is an interesting study. We can, especially of late, hear a rising murmur of dissatisfaction—a revulsion of public sentiment—which in the light of the Scriptures we see to be the sure harbinger of coming trouble along other lines. The "little finger" of clerical power is rapidly marshalling secular pressure to its support, and correspondingly becoming the "heavy hand" of oppression.

Canada, as a whole, you already know is not lagging behind the United Kingdom. St. John is keeping well to the front, with a continual change of tactics. A strong coercive method at first was employed through recruiting meetings in auditoriums and in the open, at which dire threats were handed out to the people. Because of public resentment this gave place to something more like inciting the scorn of the gentler sex for what they termed "slackers." Then came criticism of the gentler sex because they did not get into line as fully as was desired; also criticism of their position as lacking the spirit of patriotism and of self-sacrifice. Then came "bill-posting" on telegraph poles and everywhere, and a freezing-out of men eligible for service from the various industries. Now we have a body of French-Canadian soldiers billeted here who are commissioned, individually, to button-hole young men everywhere, using whatever methods may be considered effective; those methods include the use of intoxicants. (I am not in position to say the use of intoxicants is authorized —but it is practised.)

I have just mailed to the office (File H) newspaper report of recent charge of Bishop Richardson (Episcopal), representing him as following the lead of the Bishops of London in debarring the clergy (so far as expression of sentiment goes) from the privilege of becoming actual combatants, but stating that it is their duty to "heap scorn upon any suggestion of selfishness or slacking" on the part of others. I do not know how long the temper of Canadians will stand this. I thank God for the power of the truth in my own case. I have felt that I could bear injustice toward myself with considerable grace, but the wholesale measuring out of injustice to others has always brought to my notice an element in my make-up the effect of which would give me serious concern, in this day of aggravated injustice, were it not for the power and spirit of the truth. Even while thus fortified and guarded I feel that probably my strongest test will come right along this very line.

How secure we are in our "Strong City"! How safe from any threatening storm! The friends in the Provinces are of a good courage. The participation in DRAMA and Convention privileges of the past two seasons, especially, has been rich in blessing to us all.

Sister Black joins me in expression of increasing love for you, dear Brother, remembering you ever in our prayers, and asking a continued interest in your prayers that we may be faithful unto death.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."

Your brother by Divine favor, W. W. BLACK.

STRANGE STATEMENTS OF PREACHERS

DEARLY BELOVED BROTHER RUSSELL:—

It has fallen to my lot to have had not a few clergymen in audiences that I have been privileged to address, but to have had presiding elders and bishops among them has been rare; yet in at least three cases this has occurred. In each instance a special experience marked the occasion. It has occurred to me that it may be of interest to you to hear a report of the experience; therefore, I will write you a short account.

The first experience was with an U. B. bishop. The discourse was on The Resurrection. He took elaborate notes. At the end of the service one of the brethren, recognizing the bishop, asked him how he liked the lecture. He replied: "I like it first rate, but do not agree with the speaker. I would like to divide the time with him before an audience. I can quote ten verses to his one on the subject." (I had cited my book, chapter and verse over a hundred verses to prove our position as Scriptural.)

At this remark the brother told him that the speaker would, if the bishop desired it, enter a debate with him. Leaving the bishop the brother came to me, telling me of the bishop's remark. Thinking that it would give the truth a wide hearing, I said I would be pleased to debate with him. The brother then returned to the bishop and asked to introduce him to me. After the introduction the bishop, assuring me that he had taught Greek thirty years, said that he wanted to correct an ungrammatical remark that I had made on the Greek text. It turned out that the bishop was mistaken, and admitted that the mistake was his. After several criticisms of the thoughts of the lecture, and his manifest inability to meet my replies, in response to my query as to time, place, etc., of the debate, he said that he thought no good would come from a public debate, but a private talk over the matter might yield good! With this he left. His attempt to undermine the influence of the address miscarried.

The second case was that of a presiding elder, who attended a lecture on The Two Salvations. Introducing himself at the conclusion of the lecture he invited me to call on him. During the call he assured me that he did not believe in eternal torment, though he preached it. Asked why he so preached, he answered that the people were not yet enough enlightened to be given the truth on the subject without injury

to themselves, the church, the clergy and society. Asked why this was, he answered, "They would forsake the churches, leave the ministry unsupported, and commit all sorts of excesses, unrestrained by fear of torture." What a commentary on the moral effects of the ministry's work! He confided in me the statement that he was a Universalist as well as an Evolutionist and Higher Critic; yet he rebuked me for preaching against eternal torment!

The third case was that of an Episcopal Bishop, who attended a semi-public meeting that I addressed this week on The Overthrow of Satan's Empire. Before the service, in a conversation that he held with the elder of the class that gave the meeting, he very strongly defended the doctrine of Apostolic Succession and the divine right of the clergy. In this particular lecture the latter doctrine is attacked from many points of view. During the course of the lecture I did not deviate from my usual way of presenting the doctrine of the divine right of the clergy. My remarks on the subject, though delivered very kindly, seemed deeply to cut the bishop. His face became redder than the red in the Stars and Stripes that decorated the stage from which I spoke. The way he squirmed in his chair one would have thought that he was seated on pins. He remained throughout the entire lecture, but did not wait to meet me. I could not but think that we are now judging the kings and princes!

By the way, there is another matter that I think might be well to bring to your attention, i.e., the friends by letter asking the Pilgrims to answer questions. You will recall that some time ago, in view of the fact that they travel on one-day appointments, which scarcely leaves them time properly to do the work at the places they visit, as well as in view of the fact that the dear Lord, mindful of the needs of his dear flock, has through the Correspondence Department at the Tabernacle arranged for the answer of just such questions, you wrote the pilgrims a letter, which you afterwards published in the TOWER, asking them to refer the brethren who asked them questions by mail to the page in the STUDIES where the subject is treated, or better still, to write their questions to the Correspondence Department at the Tabernacle. Judging from the number of letters that I receive asking questions, I have concluded that a large number of the friends have either overlooked or forgotten your letter on the subject.

Feeling that it is for me to abide by your suggestion contained in the above-mentioned letter, I do not answer these questions, but write to them telling them the condition. This, of course, consumes time for them and me, and is doubtless disappointing to them. Is there not some way in which this matter can be brought to their attention, whereby they can be spared disappointment, as well as save the pilgrims' time, and receive their answers all the sooner? I am glad to note their zeal to learn the good Word of God, and would gladly answer their questions if this were in harmony with the Lord's will; but under the circumstances it is of profit to nobody for them to write to the pilgrims for their information. For this reason I thought it might be well to bring it to your attention, trusting that it may result in larger blessing to all concerned in the matter.

The dear Lord has been blessing me richly in many ways both by toward and untoward circumstances. Was very much pleased by the reports of the year's work of the Society. My prayer to the Lord is that he continue to bless his cause, people and servants, especially yourself among them. Rejoicing that I am privileged to be associated in this the best of fellowship and service with you, and sending you much Christian love, with the assurance of my continued prayers for, and co-operation with you, I remain

Your brother and fellow servant, PAUL S. L. JOHNSON.

"ABRAHAM SAW MY DAY AND WAS GLAD"

MY DEAR BROTHER RUSSELL:—

Greetings and love in the dear Lord! I take this opportunity of expressing my love for you, and for the service in which you are engaged so faithfully.

It was in the year 1908 that I began to read the STUDIES IN THE SCRIPTURES. From that time on I have not failed to find something to encourage, strengthen and uplift even though I have gone through many trials that have appeared more than I could bear, from outward observation.

I am continually reading the STUDIES, and the "Old, Old Story," which their pages forthtell with no uncertain sound, always appears new. I find each time I go through them something I never saw before. Recently I have been going through TABERNACLE SHADOWS again, and have been particularly struck with the thought that Abraham was justified by faith in Christ.

I should be glad, dear brother, if you will explain just how it was possible for this to be. The question has been raised several times here and I have not been satisfied with the answers given at any time.

Some have suggested that "If Brother Russell were writing TABERNACLE SHADOWS now he would not put those words in. . . . . " Is this correct."

I have also heard on various occasions, when studying the Volumes, that Brother Russell has left various points without a full explanation in order that we might study for ourselves. I am, dear brother,

Yours in the Anointed, ———

EDITOR'S REPLY

"Your Father Abraham rejoiced to see my day; he saw it and was glad."—John 8:56.

Abraham knew that God's promise to bless all the families of the earth was sure to be fulfilled. He saw the day of Christ—the Millennium—and its glorious work by the eye of faith. Similarly he saw the great Messiah the King by the eye of faith; yea, more, by the same eye Abraham saw the millions of Adam's race blessed of God by the Messiah, his Seed, during the Millennium.

INTERESTING QUESTIONS FOR MATURE BIBLE STUDENTS

The Society is sending out to all pilgrim brethren a series of questions respecting the teachings of the Bible. They are not difficult for those who are well informed respecting the divine plan of the ages. The Society wishes, however, to see how clearly and concisely its representatives can answer such queries. The suggestion has come to us that others would like to have copies of these questions and to have the opportunity of presenting their answers. We would be pleased to have the matter so, and will send the questions to any of our subscribers, on request. We believe that the suggestion is especially good in respect to those who are occupying any position of influence or serving amongst the brethren. It does us all good to think, and helps to establish us as respects what we know well and what we do not so clearly know, and thus leads on to a clearer knowledge of the truth and to the graces which, properly, should accompany every step of knowledge.

VOL. XXXVII BROOKLYN, N. Y., JUNE 1, 1916 No. 11

TRAINING OUR AFFECTIONS HEAVENWARD

"Set your affection on things above, not on things on the earth."—Colossians 3:2.

In the natural make-up of humanity there is a certain tendency which we all recognize as a sort of mental sacrilege, although we are unable to philosophize upon it or to explain it. So surely as we are men and women we have certain impulses of affection, certain powers that go out toward other creatures, other things; and it is very important that we see where they are tending; otherwise they will lead to idolatry. Just as the little tendrils of a vine will take hold of whatever is within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. When you desire to have your vine grow a certain way, you turn it in the proper direction, tie it if need be, and see that its tendrils take hold of the proper supports.

VARIOUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we did not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections on a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon those pets much valuable time, thought and care that might be much better spent in other ways—often treating them as if they

were children, and lavishing as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord's people we should not treat any of these as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our heavenly Father to give us all these things for pleasure, yet we should be on guard that we do not set our affections upon them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and cats, and to waste precious time upon them.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very many of them have poor, meager lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, "I have a good home of my own." This longing for home is a natural craving of our beings. Phrenologists call this natural trait, inhabitiveness—love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has.

Many set their hearts upon having a large bank account. We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very questionable or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary—that is, reasonable, proper. We are to beware of going to extremes. In his Word God has given us the proper outlines of conduct for his children; and we can know these only when we study his directions. Otherwise we are sure to take a wrong course. "Set not your affection on things on the earth."

It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short: it remaineth that they that have wives be as though they had none." (1 Corinthians 7:29] The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the heavenly race successfully. It should not become an earth-born cloud to veil from us the Father's face and approval.

By natural tendency we would all be inclined to go wrong; therefore we need to give careful heed to the admonition to set our affection on things above. Let each of us look around carefully and sweep before our own doors. We are not here simply to have a good time. We are here for the purpose of learning certain principles, certain lessons that the Lord would have us learn, so that we may more than ever shape our lives in harmony, therewith, that we may be able to see all the things of life from God's viewpoint. God's Word does not go into every detail of life; but it lays down important principles that touch our lives at every point; and it is for us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. The Lord wishes us to be intelligent children.

"GOD FIRST"

Those who come into harmony with the mind of the Lord have that wisdom from above, which is first pure, then peaceable, easy of entreatment, full of mercy and good fruit. (James 3:17) Each of us should scrutinize the affairs of his own life and observe whether to any extent he is setting his affections upon earthly objects or things, even upon things which are in themselves right and proper. One cannot love his wife too much, unless he permits her to come into the Lord's place in his heart. If he should love her so much that he would please her rather than the Lord, then he is doing wrong. God must be first. Everything must be subordinate. Everything should be brought into line with this: GOD FIRST —his will, his plan, his ways.

As husbands and wives, kindred and friends, there is a certain degree of love that is in full harmony with the heavenly love, the Father's will; and there are other affections or degrees of affection that are not in accordance therewith. Beware of these latter. Every one is imperfect, and each has tendencies whereby he might be led astray. Our great adversary goeth about seeking whom he may devour. If he could, he would be glad to devour us. The better Christian one is, the better the adversary would like to get hold of him.

To be a child of God does not mean that we shall be free from all earth-born tendencies. The Apostle points out that there is a continual fight of the new creature against the old. (Galatians 5:17) The heavenly impulses, tendencies and aspirations need to be fought for; they must be carefully and continually cultivated. Not only must our affections be torn from their earthly props, to which they naturally cling, but they must be trained heavenward, and be held there by the cords of love and devotion to God. Do not let them gravitate again earthward. There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. We may see them and admire them; but we must go right along the narrow way. Our hearts are only just so large; and if we fill them with flowers or pets or earthly ambitions or affections, how can there be room for the infinitely more important and beautiful things?

FRUITS, NOT CHIPS, SHOULD FILL OUR MENTAL BASKETS

We all remember the familiar story of the boy who was very fond of reading novels, and whose father wished to impress a valuable lesson upon his mind. One day he said to his son, "John, empty that basket of apples in the corner; then go and fill the basket with chips." The boy did so, and brought in the basket filled with chips. "Now," said the father, "put all the apples also into the basket." The surprised boy said, "Father, I cannot put the apples in while the chips are there." "No," said the father, "and your mind is just like that basket. It can hold only so much; and if you fill it with chips, there will be no room for other and better things."

This was a wise father; he gave his son a good suggestion. You and I, as new creatures in Christ Jesus, should fill our minds with the glorious heavenly things—the heavenly hopes, the heavenly ambitions, the heavenly affections. All these earthly things are but as chips in comparison. The mind and the heart filled with chips cannot contain the fruits of the spirit. If we fill our baskets with the heavenly loves and joys, the spiritual treasures, we shall have that which is transcendently above any earthly love and joy.

Beware of earthly, spurious love; for it will be a hindrance to the heavenly love. The two should not be confused and mixed. The unselfish natural love, which is an element of perfect human nature, will not, if kept in subservience to the heavenly, interfere with our spiritual interests. The one does not infract or destroy the other. There should be a natural love for husband, wife, children, parents, and the Lord would have this continue; but he would have it in full subjection to the heavenly things. Here, also, God should be first.

SETTING AFFECTIONS ABOVE A GRADUAL WORK

In our text the Apostle is addressing Christians, the class who are day by day training their affections heaven-ward. This matter of setting the affections on heavenly things, however, is something that must be repeated, persevered in; for the affections are inclined to slip off. We have nothing but our old brains with which to do our thinking, and these brains have tendencies toward the flesh. Therefore the necessity arises for a repeated and continual setting of the affections on the things above, until they become securely fastened there, fixed, established. Heaven is to be our eternal home, not the earth, not the fleshly condition. All the precious promises center above. Christ our beloved King is there. We are being prepared to enter soon into heaven itself, the condition beyond the veil. The glories of the Holiest of all are now ours by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God.

The Lord has now through his promises given us a foretaste of the good things to come. We have "the earnest of the

spirit." It is like the paying down of a hundred dollars to secure the purchase of a house. The balance remains due, and the buyer does not get the property until this balance is paid. But the earnest money holds the place for him until the full payment is made. By giving us his holy Spirit God binds the contract into which we have entered with him. In giving us this advance payment the Lord says, "Now prove to me how faithfully you will keep your part of the covenant into which we have entered. You keep your part, and I will keep mine." "Faithful is he that calleth us, who also will do it." The only question is whether we shall do our part faithfully; for God will surely do his part.

CAREFUL PREPARATION OF THE BRIDAL GARMENTS

When we ponder on earthly things we see that they are not worthy to be compared with the heavenly things. But there is danger of spending consecrated time on things that are of less value even than flowers, etc. How much time do you think you should spend in reading the newspapers? How much does this enable you to set your affections on the things above? Each of us is responsible to the Lord for how he uses every moment of his time—God's time. We are not here condemning the reading of important world-news which bears upon the fulfilment of Scripture prophecy. It is not wrong for us to keep in touch with the progress of the great war, for instance, in so far as it is related to the incoming kingdom. But we do not need to read much to find out what is necessary.

Doubtless if Jesus were here in the flesh now, he would be interested in noting how the world conditions are fulfilling the testimony of the Scriptures. He told us to watch for these fulfilments and to lift up our heads when we saw them coming to pass. But how can we lift up our heads if we do not see them coming to pass? And how can we see them if we do not read that which will give us this necessary information? But we are not to read for entertainment, nor are we to read what is unprofitable to us as new creatures.

So then, dear brethren and sisters, we see the course we are to pursue. We are to be the bride of Jehovah's great Son. Therefore we must be very diligent to get everything in readiness for the approaching marriage. When we consider the preparations which an earthly bride makes for her nuptials, we have a good illustration of how important it is for us to have our garments all prepared, our robes spotless, our embroidery-work all completed beforehand. You and I are privileged to have a most important part in the greatest, grandest wedding ever held. Therefore we should be ready. We who were by nature children of wrath even as others are now privileged to be cleansed from all defilement by the precious blood of Christ. Daily also we are to wash with the water of the Word. We are to be purified from all filthiness of the flesh and spirit, and be fitted to become the bride of our heavenly King.

This preparation means a continuous work as long as we sojourn in the mortal body. God's great program has been so arranged as to demonstrate who will be fit to constitute the bride of his Son. This decision in our case will depend on our diligence in making ourselves ready. If we attend to this most important work properly, we shall have no time to fritter away. We shall have little time for anything else than this one thing. But the proper making of ourselves ready means the helping of others as we have opportunity, especially the brethren who are walking this same heavenly way with us. We are to lay down our lives for the brethren. This is an important part of our preparation. We are to build up ourselves and also the brethren in the most holy faith.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the heavens." Then our Lord will present us before the Father—the "bride adorned for her Husband"; he will present us with exceeding joy, BLAMELESS.

Oh, the blessedness of this thought! Can we be blameless? If we reach the kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and he has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in his own due time he will give us perfect bodies like our Lord's. Then we shall be perfect in the most absolute sense.

So long as we stay in the imperfect flesh we shall need the throne of heavenly grace. We shall need mercy and assistance from the Lord every day. If we are faithful at heart, our mistakes will help us to be more watchful, more positive, than before. The Lord so arranges his providence as to teach us the necessary lessons. As we grow in the divine likeness, we shall more and more come to love as God and Christ love—to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else. (1 Peter 1:8) We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because he counted all things but loss and dross that he might win Christ and be found in him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in heaven.

"THE KING IN HIS BEAUTY"

"Thine eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name;
Thine eyes shall see!

"Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the Kingdom He hath won;
Thine eyes shall see!

"And in His beauty! Stay thee, mortal song,
The 'altogether lovely' One must be
Unspeakable in glory—yet ere long
Thine eyes shall see

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!"

THE PHILIPPIAN JAILER

JUNE 18.—ACTS 16:16-40.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Verse 31.

[Paragraphs 5 to 8 inclusive and paragraph 12 of this article as it originally offered in issue of June 1, 1916, were reprinted from article entitled, "Rejoicing in Tribulation" published in issue of December 15, 1902. Paragraphs 13 to 31 were reprinted from article entitled, "What Must I Do to be Saved" published in issue of June 1, 1909. The remainder below. Please see the articles named.]

While the missionaries were day by day passing from Lydia's home to the place of worship, outside of the city gate, they were met repeatedly by a young woman known in Philippi as a Pythoness, or Sibyl—a fortune-teller. She was a slave girl possessed by an evil spirit—one of the fallen angels—the spirit working through her, divining, or giving intelligence of lost articles, telling fortunes, foretelling future events, etc. She was evidently well known to all the people; and the exercise of her profession brought large income to a joint-stock company that owned her—apparently a syndicate of influential men.

For several days, as the missionaries went to and from

the home of Lydia, attending to the Lord's work, this slave girl followed them, shouting, "These be the servants of the Most High God, which show unto us the way of salvation!" Of course, the girl did not know St. Paul and his companions; but the evil spirits did. To what extent they had forecast the results we may not know definitely, but quite possibly what occurred was what they had premeditated; namely, that the Apostle would cast out the evil spirit, and that this would bring upon the missionaries and their converts a violent attack from the owners of the girl and their friends, and all whom they could arouse to a frenzy of excitement, of wrath and of rioting.

It is also possible that the evil spirit may simply have told the truth without considering the possibility that the Apostle might command it to come out of the woman—perhaps supposing that he would be rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was given—not that he was grieved that a testimony was made regarding the truth, but that it should come from such a source; for he knew that the evil spirit would have no respect for the truth. Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obsess humanity when they knew that such obsession would be to their injury and contrary to the divine will.

Some teachers will probably suggest that this woman had hysteria, or that she was somewhat demented. But either thought is out of accord with the facts in the case as Scripturally set forth, and is quite contrary to the words of the Apostle. St. Paul said not a word to the young woman, assuming that she was not accountable. He addressed the evil spirit as such, and in the name of Jesus commanded it to come out of the woman—just as our Lord and the apostles under his instruction had frequently cast out these evil spirits.—Mark 5:1-17; Matthew 10:1; Luke 10:17, etc.

The magistrates, who held office especially for the preventing of rioting and for preserving order, were greatly excited and rent their garments as an indication of their distress and dissatisfaction that such a disturbance should be brought to their city. The thought was that the men against whom the populace would thus rise up must be guilty of something and thus deserving of punishment. They knew not that the evil spirits had to do with the arousing of the riot. As St. Paul elsewhere expressed it, "We contend not with the flesh and blood [merely], but with wicked spirits in influential positions."

THE MISSIONARIES IMPRISONED

To satisfy the mob and to restore peace quickly, the magistrates ordered the missionaries to be beaten, presumably with rods, and then committed them to prison. Alas, what a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the truth—that these noble men should be evil-spoken of, evil-thought of and evilly treated!

Let us remember that the God who changes not is our God, and that he has supervision of the interests of the church today as then. Let us remember that he requires of us today, as of those missionaries of old, that we be willing to represent him, willing to endure hardness and thus to make full proof of our ministry—of our service for Christ and his message. Would it require faith on the part of the missionaries to accept such experiences as providential and not to think of these as evidences of the Lord's disfavor or neglect? So must we learn similar lessons of faith in the school of Christ, and be glad to follow in the footsteps of Jesus and the apostles. We must learn to rejoice in retribution as in prosperity.

FINALLY, BRETHREN, THINK!

JUNE 25.—QUARTERLY REVIEW.

THE POWER OF THE MIND, THE WILL—AS A MAN THINKETH, SO IS HE—THE POWER OF EVIL THOUGHTS—THE POWER OF GOOD THOUGHTS—THINK OF PURE THINGS—NOT EARTHLY THINGS—OF THINGS OF GOOD REPORT—OF THINGS OF VALUE—OF PRAISEWORTHY THINGS—EACH RESPONSIBLE FOR CARE OF HIS OWN MIND.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to co-operate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with him through the Lord Jesus Christ, and who have become new creatures through the begetting power of the holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the resurrection of the just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The Apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole church—that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into his family; and any failure to follow these terms is contrary to our covenant. The Lord through his Word gives us the necessary instructions as to what his will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the spirit.

"As a man thinketh in his heart, so is he." Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out. (James 3:1-10) But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. Hence God shows us the reason for what he requires, and sets before us exceeding great and precious promises. These are intended to work in us—to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will.

QUESTIONS FOR SELF-EXAMINATION

The Apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it

identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, that fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

HARVEST GATHERINGS AND SIFTINGS

[Reprint of article which appeared in issue of July 15, 1906, which please see.]

THE SCOPE OF THE ABRAHAMIC COVENANT

Question.—Which is the greater, the Abrahamic Covenant or the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made "princes in all the earth" during the Millennial age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (Galatians 4:21-31) The Christ, the new creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the spiritual seed, the new creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant —the Grace Covenant, the Covenant of Sacrifice (Psalm 50:5) —brings forth the Isaac class, the church, Head and body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac," the divine nature—something never before offered. After this new creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" seed, the new creation, and secondly, through the Ancient Worthies, developed in the ages preceding this age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Romans 4:17), said the Lord to Abraham—"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah—Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life—to "the liberty of the sons of God."—Romans 8:19, 21.

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HOW THE GREAT APOSTASY WILL BE OVERRULED

"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2:10-12. Rev. Ver.

The Bible helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for he is not the Author of sin or darkness or error in any form. All his work is perfect; he is "righteous altogether," his name is LOVE. Such being the case he would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a measure of wilfulness on the part of mankind.

The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshiped him not as God, and did not wish to retain the knowledge of him in their minds, but willingly departed from him. (Romans 1:18-28) This same Apostle elsewhere assures us that "the god of this world," "the prince of this world," Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. (2 Corinthians 4:4; John 12:31; 14:30) He is the great deceiver, of whom the Lord said, "He was a murderer from the beginning [of man's creation] and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."—John 8:44.

Again the Master declared in Revelation, when telling us about the consummation of the Gospel age and in the inauguration of the age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished—thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (Genesis 3:4, 5; 2 Corinthians 11:3) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall not surely die"—God has deceived you; nobody dies; what is called death is only the dropping of the mortal body as of a worn-out dress; merely the passing into another form of life—a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time he has permitted them to work all manner of uncleanness. (Romans 1:28-32) But while he has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin

and death—"whosoever will." For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to his Word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted—"perfect in his generation."—Genesis 6:1-22.

SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits—the fallen angels—denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clairaudience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to mankind that God had deceived them and falsified in his pronouncement of a sentence of death upon the father of the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were more alive than before.

This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise power over the rebellious race that he may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special covenant with the nation of Israel, and they promised full obedience to his law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.—Deuteronomy 32:16, 17; Psalm 106:34-38; 1 Cor. 10:19, 20.

JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies. To them he had said, "You only have I known [recognized] of all the families of the earth." (Amos 3:2) When Jesus came, he said, If you had received the witness of John, you would have been ready to be my disciples. Many of the Jews had merely a form of godliness. They thought God would save them by the law whether or no. But Jesus told them that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy seed of Abraham.

The work of Jesus during his ministry was the starting of this new seed. Jesus himself was the head of this seed. The special work of the entire Gospel age has been the calling and preparing of this spiritual seed of Abraham. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful "remnant" from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this seed, the church of Christ, the members of his body. After the accomplishment of this work, Christ, who would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the spiritual seed of Abraham, the faithful seed.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the spiritual seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would love this great favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostles had fallen asleep the great adversary, Satan, would come and sow "tare" seed in God's wheat field. the church. This tare seed would spring up and bring forth "tares," imitation "wheat," who would associate with the true church and count themselves as of the elect. They would consider themselves as real "wheat." In the parable, the servants are shown as coming to the Master and asking him whether they should not root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of "Harvest," when he would again be present and would say to the reapers, "Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn." The field was really a wheat-field always; the tares had no right there.

This indicated a separating work to come in the end of the Gospel age, in the time called by our Lord the "harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. The evil seed which Satan sowed in the wheat-field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing church, there was a faithful company of disciples, which had held firmly to the truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reinforced later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity.

GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was mixed which was poured into the "golden cup" of truth, and held out to the world by the apostate "woman," the professed church of God. And she "made all nations drunk with the wine of her fornication." (Jeremiah 51:6-13; Revelation 17:1-5, 15) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of

men, the church, as conditions favored her advancement, organized itself as the Papal heirarchy. The Bishop of Rome was declared pope, and claimed to represent our Lord Jesus to the church and to the world. The pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and temporal prince. The pagan doctrine of the immortality of the soul, combined with the idea, also imbibed from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for heaven.

These ideas and theories were presented by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Then there was another places—Purgatory—where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by their friends on earth and the money paid for their deliverance. Thus the work went on, and the "tares" in the church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy; and their infants who died were denied salvation.

It was the claim of the Papacy that the thousand years of Christ's reign, the Millennium, promised in Scripture to follow Christ's second advent, began in the year 800 A. D., under Pope Leo III., who claimed to be the representative of Christ, his vicegerent, to begin Christ's reign in his stead. In that year the "Papal states" were ceded to the church by Emperor Charlemagne. Their "Millennium" ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the church and took the Pope, Pius VI., a captive to France, where he died. The succeeding freedom from Papal persecution and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the "little season" foretold in Revelation to follow the thousand-year reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

This Papal Millennium is known in history as the "Dark Ages." During that time many were the erroneous doctrines and practices brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. Then endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to "change times and laws." They presumed to have authority to alter the laws of God when it seemed advisable for them to do so. They sought to change the time for the reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of the continual [once for all] sacrifice of Christ, claiming that in the Mass Christ is offered again and again, in a bloodless manner. Thus they set at naught the SCRIPTURAL teaching that the one offering of Jesus on Calvary was all-sufficient for the cancelation of sin. See STUDIES IN THE SCRIPTURES, Vol. II, Chapter 9.

We do not charge that these religious leaders of the dark ages were all doing these things knowingly. We believe that many of them were themselves deluded by the adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as "Christendom"—Christ's kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin.

WORK OF REFORMATION—"A LITTLE HELP"

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—his true church. Even through the darkest years of the dark ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the reformation by which the saints were "holpen with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See SCRIPTURE STUDIES, Vol. III., pp. 34-39 and pp. 108-113.

AN IMPORTANT QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. They would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in his Word. Now we see that, as our Master forewarned, "The kingdom of heaven suffereth violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the dark ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit—a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and he was raised from the dead on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why should the spirit come to need it again in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

The church systems of today are thoroughly permeated with all manner of pagan doctrines—Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead—all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them, and the work is nearly completed. He has spewed these nominal systems out of his mouth.—Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that people who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God's truth as it is in Jesus! What a marvelous

impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "Where is the devil?" Then when the love of God in his wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere at heart, all desirous of doing right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! We can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed—a purpose for the church and for the world and for all his created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that his ways are just and righteous altogether. We are waiting for him fully to demonstrate his character in due time; and this time, we believe, is now very near at hand.

"THEY GO FROM STRENGTH TO STRENGTH"

"Be ye filled with the Spirit."—Ephesians 5:18.

Let us consider together briefly these words of the Apostle Paul, addressed to the church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and brighter day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and continuous. We are to be more and more filled with the spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have his spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

If it were an impossibility for us to be filled with the spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and his smile upon us. We may not always realize his presence to a large degree, but the Lord's saints must learn to walk by faith, to trust him and his abiding love and presence with us even though physical ill health or untoward outward circumstances or conditions may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the church the Apostle Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:6-8) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the spirit than at other times. But if we are striving earnestly to daily work with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be an the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully, more and more continually, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

The spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenly hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."

But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in heaven, we should take alarm, and should ask ourselves whether we are deficient, whether we are neglecting the means of grace—prayer alone with God, study of his Word, meditation upon the glorious things to which we have been called, watching ourselves as to our growth in the fruits of the spirit. If we find that we are considerably controlled by the spirit of contention, we should ask ourselves, "Are we seeking to deal justly and equitably with others—to give them their rights and not intrude upon them? Are we cultivating the love which is forbearing, forgiving and kind?"—2 Timothy 2:24; Ephesians 4:31, 32.

If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the spirit, let us rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.

But we need to continually watch and pray; for there is constant danger otherwise that we may be tripped up or stumbled either by our own faults or those of others. We are never safe from being side-tracked unless we go often to the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process. We should show our loyalty to the Lord by renewed effort every time we fail. He is looking at us not to see if we are perfect in the flesh—for he knows that we are not and can never be—but to see whether or not we have the spirit of earnestness and loyalty which daily and hourly seeks to keep the body under and to cheerfully take up the cross.

BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to fly to the only true Source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a new creature and accomplish all the good pleasure of God's will.

This unwavering trust in the Lord, this abiding rest of soul, this zeal in God's service, is a matter of growth. "They go from strength to strength," the Psalmist declares of the inhabitants of Zion. "First the blade, then the ear, after that the full corn in the ear," said our Lord of this class. (Psalm 84:7; Mark 4:28) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto

the Lord. They rejoice no matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to his promise, all things are working together for their good. To attain this development is to be filled with the spirit; and each consecrated disciple of Christ should reach this plane.

Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love of Thee;
Thy fulness that which filleth me.

"Mine effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me.

ST. PAUL AT THESSALONICA AND BEREA

JULY 2.—ACTS 17:1-15.

"Him did God exalt with his right hand to be a Prince and a Savior."—Acts 5:31.

[With the exceptions of the following paragraphs, this article was a reprint of that entitled, "The Bereans More Noble," published in issue of June 1, 1909, which please see.]

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days they reasoned with the congregation from the Scriptures. The word rendered reasoned in Verse 2 implies a dialogue or discussion. St. Paul discussed the Bible with the Jews. The propriety of his course is evident. The Jews were familiar with the Messianic prophecies; and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed to Isaac and to Jacob—the Oath-bound Covenant.—Acts 26:7; Hebrews 6:13-19.

This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the truth than they would get from any ordinary discourse. While we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this end of the Gospel age. This method is for the advantage of the entire class; for an able leader is not so indispensable as with other methods. One danger with able leaders is that sometimes their ability goes in a wrong direction and misleads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book are used. The textbooks are the STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been brought into an assimilable form. Each subject is treated systematically, with references to various parts of the Bible in which these subjects are stated. It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word than have others.

"THE MORE NOBLE BEREANS"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place very honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The Greek word used here for "noble" seems to imply persons of the noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the law and the prophets, professing to be looking for the Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the law and the prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy through Christ—his plan for selecting the church now and of blessing all the families of the earth through that church by and by—could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

We read that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected.

"Painful and dark the pathway seems
To distant earthly eyes;
They only see the hedging thorns
On either side that rise;

"They cannot know how soft between
The flowers of love are strewn.
The sunny ways, the pastures green,
Where Jesus leads His own."

THE THESSALONIAN CHRISTIANS

[This article was a reprint of that entitled, "I Will Come Again and Receive You," published in issue of August 1, 1897, which please see.]

OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.

It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever he goeth." They must not faint before they reach the end of the journey. The world, the flesh and the adversary will try to dissuade them and turn them back—try to cause them to think that the invitation they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy—to see whether we love him best or love self best, to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered, to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.

In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith—those proving worthy of his entire confidence.

Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." These shall have "a crown of life." Their loyalty must be proven even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those who thus die—the Little Flock will die sacrificially, and the Great Company will die through "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"Unto death," therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the covenant of sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the crown is that it confers great honor. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel—the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful church. There is a great prize to be given. There is an election going on. It is for each individual to make his calling and election sure.—2 Peter 1:10, 11.

Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life—life on the very highest plane. Those who attain restitution during the Millennial age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this crown of life given to the "more than conquerors" will be the very highest form of spirit life—immortality—far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain. The goal is near!

"Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;
The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest."

THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is the larger demand, are nearly always "out of stock."

In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices—less than the wholesale prices. The retail prices are $25.00, $50.00, and $100.00 The wholesale prices are just one-half of the retail prices The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less—namely, one-third the retail price—$8.33, $16.67, and $33.33.

The "A" Angelophone, which would cost our readers but $8.33, is of very neat design and of good, full size, quite artistic looking. The spring is strong enough to run the record without rewinding.

The "B" Angelophone is still larger, more handsomely covered, and has a double-spring motor with worm-gear.

The "C" Angelophone is still more handsome in appearance, with a cabinet case and lid, double-spring motors, worm gear, etc. All are rosewood-stained and varnished. All are supplied with excellent tone-arms and sound-boxes—and the latter is so arranged as to play any kind of record—Columbia, Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." Very appropriately, the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

Any of our readers desiring to purchase at above prices may address their orders:

The ANGELICO, % I. B. S. A., 122 Columbia Heights, Brooklyn, N. Y.

INTERESTING LETTERS

CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:—

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a pilgrim visit. They are frequently unwilling to have this a light luncheon, but rather an elaborate meal. Various sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as they have in getting house and dishes ready beforehand, and in cleaning things up later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that sister, and especially so if she is not physically strong.

This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that it had become a severe trial to hear another pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the pilgrim's visit, and possibly while he was talking she would have to spend part of the time in the kitchen.

I find that sometimes the older and more practical sisters see the unwisdom of this, but the younger ones who have less home cares, and better health, will insist on a more elaborate program, though in the end the major portion of the work does not fall on them. Often it seems prompted by a pride that wants to surpass the hospitality of another class.

However, there are some sisters who have the matter of a luncheon down to the point of ideality, and if the friends knew that such methods gave us the greatest satisfaction they might adopt the same. Let me tell the method of a certain class where almost all the week-day meetings are held at one home on the occasion of a pilgrim visit since it is the only house large enough.

Probably 25 or 30 will sometimes stay over from one meeting to the next. They do not go to the table, but are asked to take seats around the room, leaving the middle of the room open for passage. Then there is passed to each one a picnic plate on which are two sandwiches (probably one is meat and one cheese), a pickle, a piece of cake and a banana (or some other fruit). Then tea or coffee or water is passed to each. On each plate is also a paper napkin.

There is no dish-washing, except of cups and saucers and

spoons. Even tin cups will simplify this. When all are served, everybody is free to enjoy the discussion of Scripture questions, etc. As each one is through he puts his cup on a convenient table, from which sisters finally remove them in a few moments.

In this way the friends have clearer minds for the evening discourse and are in a better state to take in the more spiritual food. If any feel a cooked supper is necessary they can go to a nearby restaurant.

At the class I have in mind the sister usually speaks to the pilgrim brother earlier in the day somewhat like this: "Now, Brother, we know you must have little luncheons so often that something more substantial may be needed, so if you tell us what you want, we will see you have it." However, it suits me far better than a heavy supper, while there are other places where a memory of the elaborate variety of heavy food I am supposed and urged to eat, puts a little measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and rich things offered me during the last fifteen years, I would have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number to be provided for, and then divide it up amongst themselves. One brings 12 or 15 sandwiches, another the same, another a dozen bananas, etc., and thus the expense as well as the labor entailed is made very light.

Many of the sisters making extensive preparations for entertaining have the best of motives; they thus desire to show their appreciation of the presence of the friends, the Lord's children; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends as they arrive are shown to a room where they can leave their coats. If they get there early enough this is all right, but it sometimes happens that even those coming in late are thus treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confusion among those near the stairway or hall; at least it distracts the attention of some. How much better if all such moved promptly to the nearest vacant chair, keeping their coats with them as they would in a more public place!

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they once were. I have been to public services, even, when not a single tract was on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't deak." That surely is one of the things to which the deacons of the various classes should see.

It isn't my intention to complain of the classes, for they are really in a glorious state, but there are some place where the foregoing suggestions might make them still more of a blessing to one another. With warmest Christian love,

Yours in the bonds of the kingdom, B. H. BARTON.

RE LOVE THE SUM OF ALL GRACES

MY DEAR PASTOR AND BROTHER IN CHRIST:—

Have thought many times of writing you since that most helpful article on Love appeared in THE WATCH TOWER, and especially since you suggested that we write you stating the progress and growth we have made in the development of this all-important fruit of the spirit. And now as my cup of joy and blessing is simply overflowing in gratitude to our dear heavenly Father, and to you, his faithful servant, for your loving ministry, I write you of my experiences.

Desiring more and more to become Christlike, I had been striving to develop more love. It became the burden of my prayer. Then in the providence of God the article on Love appeared in THE TOWER. It was just what I needed!—and how it helped me! By God's grace I have noted growth in love as I daily seek to walk in the Master's steps. It has helped me to be more and more patient, more sympathetic, and to daily examine myself by this standard. Truly, the articles in THE WATCH TOWER become more and more to me "meat in due season," and I rejoice to see how wonderfully the Lord is providing all things needful for them who love him supremely. (Philippians 4:19) The Lord is indeed blessing us during this period of waiting, that the bride may make herself ready.

Would like to relate to you several experiences in the volunteer work, which were a source of joy and help to me, and we believe of interest to you. The other day, in serving a nearby town with tracts, we learned in conversation with a merchant's son how much he and his father enjoyed the tracts. He said, "Father has been treasurer and a member of council of the Lutheran Church for many years, and they have recently reelected him, but he will not serve any more; he is thoroughly disgusted with it all, because there are so many hypocrites in the church. We don't want anything to do with it." A lady, hearing the conversation, said, "I haven't been in church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to church any more. When approached about it they say, 'What is the use? I get Pastor Russell's sermon at my house every Sunday morning, and there I get just what I want, and I would not get that if I went to church.'"

No doubt the truth is reaching more people than we might realize. (Ecclesiastes 11:6) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHAUS.

LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July (French) TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting Halleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.—Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENT'S MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly his creatures? Oh, how much I now bless the Father for having made known to me his love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the throne of grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love—not the love of the world, but that for life eternal—may abide in me.

Your sister in Christ's love, L. R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in his mercy has sent us his messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M. R.—Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (Prov. 25:25) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.—Rev. 1:3.

The Lord bless you and keep you in his love through Jesus Christ!

Yours devotedly in him, F. JUPIN.

Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take

the liberty, sir, to present you my warmest felicitations for the work you have undertaken, which consists in giving to our associates spiritual meat in harmony with their faith and belief. I would gladly reimburse the expenses you have made for the services rendered to my son, who is very well pleased with THE WATCH TOWER and MILLENNIAL DAWN. Our correspondence with Switzerland not being allowed, I send this to my aforesaid son in Germany, who will transmit it to you.

Please believe, sir, in my deep gratitude and accept my Christian greetings.

JOSEPH SERVIAS.
President of the Temperance Society.—Belgium.

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SIGNS OF THE PRESENCE OF THE KING

"But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap."—Malachi 3:2.

The words of the Prophet given in our text refer to the close of the present Gospel age. It is the same day prophesied by the Apostle Paul when he declared, "The fire of that day shall try every man's work of what sort it is." (1 Corinthians 3:13) It is the day of which the Apostle Peter wrote so graphically when he said that in the great day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10) It is the day of which the Prophet Zephaniah spoke when he said that in the great day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8) Isaiah, Jeremiah, and many of the faithful prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel of the Lord that in that day there should be a "time of trouble such as never was since there was a nation." (Daniel 12:1) Our Lord Jesus himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this day "the day of the Lord," "the day of Jehovah," "the day of God," "the day of Christ," "the day of vengeance," "that great and notable day," etc. It is the day in which the old order is to perish and the glorious new order is to be ushered in. In foretelling this day, both the prophets and the apostles speak of the class which will stand in this day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29) The present order of society—the nominal church systems, financial institutions, political institutions—all—will go down.

During the Gospel age many who have not been Christians have associated themselves with the church. The civilized world of today call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true church of Christ alone will God give the Messianic kingdom. Some who really have Christ and his work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were—how far removed from the truth.

"SAVED AS THROUGH FIRE"

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their ransom-sacrifice, and have consecrated themselves wholly to God through him. All these have been "called in one hope of their calling." (Ephesians 4:4) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the kingdom, and through much tribulation will take a lower place, before the throne—not rulers, but honorable servants of the ruling class. All who have been begotten of the holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the age. But apparently a large number of these are living now, at the close of the age; and these must go through "the great tribulation" and must wash their soiled robes and make them white in the blood of the Lamb. (Revelation 7:9-17) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Galatians 1:6-12) He assured the church that what he had taught them was from God, and that even if an angel should bring them another Gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the redemption-price for Adam and his race is the foundation doctrine of the church, which was received from Jesus himself and from his faithful mouthpiece and which was shown in the divinely given types of the law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great day of the Lord; for the fire of that day would surely prove the nature of this structure. Consequently, both teacher and pupil would suffer loss and be saved only "as through fire."

INVULNERABILITY OF THE TRUTH

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah 66:5), while the fire of this day will only manifest the truth to all. Now power, no tongue, no pen, can successfully contradict the truth, the great divine plan of the ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess his kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign. To many it will mean the loss of their present advantage over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and kingdom. Though men know it not, it is the smiting of the kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. Worldly men cannot

realize this; for this kingdom cometh not with outward observation—with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the present order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best!
When Mammon o'er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash down broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
Then look for lightning!—God's red bolts must cleave the stifling gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness, and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for his deliverance, and he will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Ephesians 2:2) It means the shaking of society in a manner and to an extent never before known, and as thoroughly that another shaking will never be necessary. (Hebrews 12:26, 27) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city [Babylon] he layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah 28:15, 17, 18; 26:5, 6.

LIFT UP TRUTH'S GLORIOUS BANNER!

It is written that the day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the heavenly King to come again in the flesh. They forgot that the only reason for his coming in the flesh at his first advent was "for the suffering of death" as man's corresponding-price; and that now he is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." (1 Peter 3:18) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we him [so] no more." (2 Corinthians 5:16) The true children of God are coming more and more to see how the Master comes at his second advent, and are not expecting to see him in the flesh and with their natural eyes.

We who know that the King of Glory and his blessed kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption-price for the entire race of Adam, and that his return is for the purpose not only of delivering his church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

SEEKING MEMBERSHIP IN GOD'S KINGDOM

"Seek ye first the kingdom of God and his righteousness."—Matthew 6:33.

At the beginning of our Lord's earthly ministry the Jewish nation were invited to become the kingdom of God. The offer of God's chief blessing was "to the Jew first." For many centuries they had been God's special people. They had been called to be unto God "a kingdom of priests and an holy nation"—a peculiar treasure unto God, composed of a priestly class and a chosen, holy people. (Exodus 19:5, 6) We do not understand that all Israel from the time of the giving of the law could have been of the heavenly kingdom, however faithful they have been. None could be of this kingdom class before Jesus came to earth; for he was the Forerunner of this class. The offer was made to the Jews of his day. But those of the nation who lived previously, and who had been faithful to God, true to their covenant, shall be greatly blessed of the Lord on the human plane. They shall be used to bless all nations under spiritual Israel—the kingdom of God now being set up.

God's special favor to the people of natural Israel in choosing them above any other nation was especially because they were the seed of his faithful friend, Abraham. God had promised Abraham that because of his faith and obedience his seed should be blessed. It was not because they were of themselves holier or better than other peoples. (See Exodus 32:9-13; Deuteronomy 9:4-8) But for their fathers' sakes God chose them to be his people.

At our Lord's first advent the time had come for the offer of membership in the kingdom, for the testing of the whole nation of Israel, to prove whether they were ready for this choice blessing. Jesus was the One to offer this kingdom; for he had consecrated himself a sacrifice for sin, which would constitute a basis for the establishment of the kingdom on earth.

TRUE AND FALSE IDEAS OF THE KINGDOM

The sermon on the Mount, from which our text is taken, points out the earnestness and singleness of heart necessary in those who would become members of the kingdom class. The Master intimates that not all of this favored nation who heard his message would be ready to accept it. Many were absorbed in the things of this life—in what they would eat, what they would drink, what they would wear. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the kingdom, their first interest. "Seek ye first the kingdom of God and his righteousness," enjoined the Savior, not the earthly things. If the kingdom was made first, all their earthly needs would be supplied; "All these things shall be added unto you," was his promise.

Not many of the Jews were ready for so drastic a Teacher. They had their own plans—business plans, political plans, social functions. Hence this invitation of Jesus to leave all to obtain a kingdom of which they knew nothing and which seemed so intangible did not find a very ready response. The twelve apostles were among the first to accept his offer. At the time of Jesus' death, something over five hundred had joined themselves to him as his disciples. Of these we are told that one hundred and twenty were gathered in the upper room on the day of Pentecost, where they received the begetting of the holy Spirit. After Pentecost some thousands

of Jews came to the point of decision to make the kingdom of God their first business. These, however, were but a small minority of the nation of Israel.

Throughout this Gospel age there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first consideration of their lives. Satan has tried to make many of these think that papacy is that kingdom, or that Great Britain or Russia or some one of the other kingdoms of earth is that kingdom. To others he brought a misinterpretation of the words of the Apostle, "The kingdom of God is righteousness and peace and joy in the holy Spirit," and endeavored to make them think that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. How far all this is from the teaching of the Scriptures regarding the kingdom can be readily seen by a study of the subject of the kingdom of God as presented by the holy prophets, the apostles and our Lord Jesus himself. Truly we have a wily adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

By these false ideas the true thought of the kingdom was obscured—the thought that God was selecting the members of the kingdom class, the thought that we not only make a full consecration of our little all to the Lord according to his terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head. This obscuration of mind still continues with the majority of those who have professed the name of Christ; but the full complement of body members of Christ is being secured, despite Satan's vigorous efforts to prevent it. Now the number is almost full; indeed the few now coming in, we believe, are merely taking the places vacated by some who by unfaithfulness have but the crown laid up for them; for we understand that the full number had accepted the offer and been begotten of the spirit when the general call ceased, in the fall of 1881. See STUDIES IN THE SCRIPTURES, Vol. III., Chap. 6—"The Work of the Harvest."

In seeking the kingdom of God we as Gentiles are to realize that the Lord has not changed from his original position when he made the proposition to Israel that in order to obtain everlasting life they must keep the law. There is no other way. God will not exalt to kingdom honors any who are violators of his law. The question then comes in, How can we keep the law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? And does not the Lord say through the Apostle that by the deeds of the law shall no flesh be justified in his sight? To understand this is to understand some of the deep things of God; namely, that "God is in Christ reconciling the world [those from the world who now accept the Gospel call] unto himself, not imputing their trespasses unto them."—2 Corinthians 5:19.

"YOUR BODIES MEMBERS OF CHRIST"

Christ kept the law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers, their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the new creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by our Savior.

The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus says, "Know ye not that your bodies are members of Christ?" (1 Corinthians 6:15) God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual new creature. This new creature keeps the law of God. Wherein there is failure, it is not the new creature that fails, but the imperfect flesh, which is covered by the pure, white robe of Christ's righteousness. God looks upon it as the spotless body of this new creature. Thus we stand perfect before God's law; thus the righteousness of the law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.

LIBERTY IN CHRIST NOT THAT OF MEAT AND DRINK

Our text enjoins that we seek God's righteousness. This seems to imply that for those he is now calling God has provided a righteousness. This righteousness is in Christ, and it must be accepted by every one who comes to God; otherwise, not having the righteousness of God and the assistance that goes with it, he will not be able to attain unto the kingdom.

The new creature is so in accord with the Lord that he will seek to bring his mortal body fully under the control of the law of love. He will seek to be altogether just toward his fellowmen, toward the brethren, and kind and merciful toward all. His entire life will be given up to attaining membership in the heavenly kingdom. This will lead him to serve the cause of God's righteousness. Wherever God's plans are set aside, he would be called upon to defend them in every reasonable way. He will be on the side of righteousness and truth. All who truly seek the kingdom have this disposition.

When the Apostle Paul says that the kingdom of God is not meat and drink, but righteousness, peace and joy in the holy Spirit, we are to understand him to mean, as shown in the context, that the privileges of those who are of this kingdom class do not consist merely in liberty to eat and drink things forbidden to those under the law or to those in bondage to heathen superstitions, but our liberty is far superior to this. Those Jews who became followers of Christ were informed that they were now free from the regulations of the law which restricted their food, etc. As to whether they would now eat pork or something else was thereafter to be regulated by conditions and circumstances. They had liberty in Christ that they had not, as Jews, previously enjoyed.

But St. Paul points out that this is not the chief liberty —to be able to eat oysters, pork and other things forbidden by the law. This permission would not be much of a blessing. The chief element of their freedom in Christ was that true righteousness and holiness which is the blessing and comfort of all those who are the sons of God. Nor was it the Apostle's thought that righteousness, peace and joy constitute the kingdom, but that these are the blessed results of membership in the kingdom class. They are blessings which are the heritage of those who are heirs of the kingdom, even while they are still under age, as it were, still being tutored and prepared for kingdom service beyond the veil. All of the Lord's people are now to rejoice in true righteousness, the righteousness of God, and to seek it above all else.

ST. PAUL AT ATHENS

[This article was a reprint of that entitled, "Worshiping the Unknown God," published in issue of June 1, 1909, which please see.]

GOOD, BETTER, BEST IN BIBLE STUDY

Every influence which makes for respect for the Bible as the Word of God is commendable. The Bible study practised in Great Britain and Ireland fifty to a hundred years ago; namely, the committing to memory of verses and chapters and the use of the Book as a reader in the Schools, had its advantages. Those who thus became familiar with the text of the Bible had a valuable store of information, if later they became Christians and sought the meaning of God's messages.

Other Bible study attempts were made in various denominations in so-called Bible study classes. These, however, were hampered by the denominational creeds. Occasionally able teachers informed their classes respecting the historical setting, discussed the writer of the epistle, the journeying experiences, etc. Sometimes he ventured off into doctrine; but on such occasions, unless he was very discreet and held down the class, the result of the lesson was somewhat of a dispute and a general tangle, which left the class more confused than before.

Another style of Bible study which for a time found favor, consisted of a number of Christian people reading a chapter, verse about. Each, after reading his verse, would make such comment as he pleased. If there were forty verses in the chapter there were as many little comments. When the meeting closed there was a feeling of a measure of refreshment in having handled the Bible, having read some interesting

verses, and having communed with each other; but very little knowledge of God or his plan of the ages was gained by such Bible study.

It is only of late—within the past ten years practically—that the Bible has been studied after the manner we mention as Berean Studies—searching the Scriptures. Now all over the world Berean Classes are in operation. Great blessing and great enlightenment are resulting. For this kind of Bible study, a textbook is used and also a question-book. The textbooks are the various volumes of STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been collated and brought into an assimilable form. For instance, if the lesson appertains to the holy Spirit, the study on the subject brings together the teachings of the Bible from every part and sets these in orderly array before the class. If the subject be "The Man Christ Jesus," it is similarly treated. If the subject be "The Logos," it is treated in like manner. If the subject be "Justification," "Sanctification," "The Glorification of the Saints," each subject is treated systematically—brought to the minds of the class and laid open for discussion, with references to various parts of the Bible in which these things are stated.

It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word of God than others. While, therefore, we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this harvest time. This method is for the advantage of the entire class. An able leader is not so indispensable. One danger with able leaders with any other method of Bible study is that their ability sometimes goes in a wrong direction and misleads.

These Berean Studies, however, place the entire class in a position of advanced scholarship in the Word of God, because they have the entire subject under discussion open before them. Nevertheless, even in a Berean Study and when the questions are used, a skilful leader, who is humble-minded, will prove a great assistance to the brethren. And this is the case in nearly every class the world around. We want the dear readers of THE WATCH TOWER to know just why we so earnestly recommend to them this Berean form of Bible study. Nor should we wonder if the adversary would work against a method which has been so blessed of the Lord. We urge upon all a comparison between the results in their minds, their hearts, their lives, as between Berean Bible Studies and all other kinds of which they may have knowledge or have tried in the past.

ST. PAUL AT CORINTH

[The first three paragraphs of this article were reprinted from article entitled, "Paul at Corinth," published in issue of February 1, 1903. The remainder was reprinted from article entitled, "I Have Much People in This City," published in issue of June 15, 1909. Please see the articles named.]

GLORYING IN THE CROSS OF CHRIST

JULY 30.—1 CORINTHIANS 1:18-2:2.

"Far be it from me to glory, save in the Cross of our Lord Jesus Christ."—Galatians 6:14.

THE CROSS OF CHRIST NO LONGER PREACHED—REDEMPTION FALLING BEFORE EVOLUTION THEORY—THESE TWO THEORIES ANTAGONISTIC—FEW UNDER THE BANNER OF THE CROSS WITH JESUS AND THE APOSTLES.

None can dispute that the preaching of the cross of Christ is dying out. Those who still preach it give the impression that at the most it means renouncement of sin and the incidental self-denials. Rare indeed would it be to find a minister in our day preaching the necessity for the cross of Christ—the necessity for Jesus' death as the redemption-price for the sins of the world.—1 Timothy 2:5, 6; Matthew 20:28.

Why is this? Some would answer that they have become Christian Scientists, and no longer believe that there is such a thing as sin, and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sin. Others would answer that they have gotten too wise to believe any longer that in the divine plan the death of Jesus was necessary that in the redemption and reconciliation to the Father. Their view is that the apostles and Jesus, in setting forth the cross, were laboring under the delusion of the darker time, which present day education shatters under a brighter light. Still others would say that they have become Evolutionists and Higher Critics, that they no longer believe the Bible at all, and that they adopt the opposite theory to that of the Bible—namely, the Evolution theory.

From the standpoint of Evolution there could be no justice, no propriety of any kind, in a ransom-sacrifice by a Redeemer. Why? Because, according to the Evolution theory, man is surely developing, and is not yet perfect and not yet ready for trial along perfect lines; he is merely merging from a brute to an intelligent creature. Evolutionists would claim that without any redemption or any interference whatever upon God's part the process of Evolution will continue until by and by there will be a family of mankind that will reach an aristocracy of wisdom, efficiency and power which will enable them to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today or of the past. If they boast of their children of the future and of the everlasting life to which those children will be gradually evolved, they admit that personally they have nothing beyond the truth—that any future life on their part will be representatively in their children. And as for their parentage, they have nothing to boast of there, although some of them seem to boast of their ancestry, after all—that their forefathers were monkeys, frogs and, earliest of all, simply protoplasm.

SIGNIFICANCE OF THE CROSS

These theories are the products of human wisdom, and indicate a misunderstanding and neglect of God's Word. How beautiful is the Gospel of the cross as compared with any other! It assures us that God made man in his own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to divine law and of the enforcement of the divine penalty—"Dying, thou shalt die." (Genesis 2:17, margin) For six thousand years our race has been dying, not only physically, but also mentally, which includes the moral qualities. With all the experiences of the past and with all the education of the present, nobody has hope that our race can be lifted up out of its present unsatisfactory condition back to perfection. All that we can do is to combat the evil in ourselves, combat disease and death, and help others along the same lines.

But meantime, God had from the very beginning planned the blessings of the cross—planned that in due time he would send forth his Son, who would die for human sin, "The Just for the unjust," and thus open up the way for man's return to divine favor and everlasting life. Thus it is written: "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class of humanity, under a special call, or invitation, to be the bride of Christ—"the church of the first-born, whose names are written in heaven." (Hebrews 12:23) The Scriptures assure us that this selected company is to be associated with Jesus in the great kingdom of God, which the Bible everywhere shows is to roll away the curse and, instead, bring back favor.

The kingdom cannot come until the royal family is ready to take the throne. Jesus, indeed, has long been ready; but in harmony with the Father's plan he has waited and has been doing a work in the preparation of the church, his brethren, who are to be his joint-heirs in the kingdom—otherwise styled "the bride, the Lamb's wife." (Romans 8:17; Revelation 21:9, 10) Then for a thousand years the restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto him every knee shall bow and every tongue confess. (Jeremiah 31:34; Philippians 2:9-11) All this is to come as a result of the cross.

EARTHLY VS. HEAVENLY WISDOM

No wonder the Apostle makes the cross of Christ the center of his preaching, declaring; "Without the shedding of blood there is no remission" of sins! (Hebrews 9:22) As the

Prophet hath declared, "By his stripes we are healed." (Isaiah 53:5) Our lesson quotes briefly the divine prophecy that the worldly-wise would not appreciate the divine plan, and especially the center of that plan—the cross of Christ. Worldly wisdom would look in an entirely different direction.

However, God is not seeking the worldly-wise, but those loving righteousness, full of faith and obedience. Hence the majority of mankind, including the majority of the wise, are still to be found on the side of the wise, are still to be found on the side of the world; and only comparatively few have come properly and truly to the Lord's side, accepting the wisdom from above. These, in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. The wise, the great, the noble, the rich, the learned, are so well satisfied with what they have that they are not hungering nor thirsting, nor seeking after the divine arrangement. Hence those who accept the Lord's arrangement are usually the poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of wisdom and through the channel of wisdom—the Bible.

The whole world is perishing because of original sin; and to nearly all of the world the cross of Christ is foolishness. We who believe God's message are said to be saved—to have passed from death into life—because we have come into relationship with the great Life-giver "through faith in his blood." To us the great Redeemer is the wisdom of God personified, and that wisdom is shown in the Master's course in sacrifice. When we accept this, he becomes our Justifier; and being justified by him, we are granted access to the Father, who receives our consecration sacrifices, and imparts to us a begetting of his holy Spirit. Our salvation continues as day by day we abide in the Lord and grow in grace, knowledge and the holy Spirit. Eventually our salvation will be completed; as it is written, our salvation shall be brought unto us at the glorious appearing of our Lord and Savior Jesus Christ.—1 Peter 1:13; Titus 2:13.

When the royal priesthood shall have entered into the heavenly glory, then will begin the new dispensation of Messiah's kingdom, which will utterly scatter the errors of worldly wisdom and cause all the world of mankind to hear "the still, small Voice" of God. The Lord will then turn to the people a pure message, that they may all call upon him and serve him with one consent. (Zephaniah 3:8, 9) Then, during the Millennium will be the world's trial time; as now, during this Gospel age, is the Church's day of trial, testing and preparation for the fulness of Jehovah's favor and for everlasting life.

With such an appreciation of the value and the necessity of the cross of Christ, we can join heartily with the Apostle Paul in the Golden Text of this lesson: "Far be it from me to glory, save in the cross of Christ."

LESSON OF THE BLIGHTED FIG TREE

"Have faith in God."—Mark 11:22.

As Jesus and his apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But he found that the tree was barren. Then he pronounced a curse, a blight, upon the tree. The next day as they passed by Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, "Master, behold, the fig tree which thou cursedst is withered away!" Jesus answered, "Have faith in God." (Mark 11:13, 14, 20-22) Then he called their attention to the fact that it was not merely himself who had blighted the tree, but that the heavenly Father was to be recognized as behind him in this. He ascribed always the honor to the Father. He was merely the Finger of God. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John 5:36; 14:10.

REAL OBJECT OF JESUS' MIRACULOUS WORKS

Some of the people of that time, as now, had malignant power; and Jesus' act might have been attributed to that source. So he would direct the minds of his disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. Some might wonder that God would take notice of a tree because it was not bearing fruit. But Jesus was not an ordinary person. His course was not an example for us to go along the street and, seeing an unfruitful tree, say, "Cursed be this tree; it shall not bear any more fruit forever!" Should we adopt this course, we might be finding fault with trees and with everything else. But our Lord was especially sent of God. He was accustomed to do good as he went about. He healed the people and taught them, giving them forceful object lessons.

It was necessary that the disiples of Jesus be thoroughly convinced that he was sent of God before they could have developed in them the needful faith. They must continue this faith, consecrating their hearts and lives to God, before they would be ready for the Pentecostal blessing. Hence many of our Lord's works were of an outward, visible kind, intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. Of his conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his [coming] glory; and his disciples believed on him."—John 2:11.

St. Paul points out that the natural man cannot see the deep things of God because they are spiritually discerned. (1 Corinthians 2:14) Hence there was a necessity for teaching of this outward, material kind to Jesus' disciples; for they were but natural men. Although they recognized him as the Messiah, they did not realize this clearly at first. Jesus asked them on one occasion, "Whom say ye that I am?" And Simon Peter answered, "Thou art The Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona! for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (Matthew 16:15-17) It was a grand course of education, then, that Jesus gave his apostles.

And so as regarded the fig tree, the miracles of healing the sick, raising the dead, casting out demons, feeding the thousands, etc., it was not so important that certain persons be physically healed at that time, nor so important that the multitudes should not go hungry over night, nor that divine displeasure should be visited upon an unintelligent tree. But it was important that the disciples should get the needed lessons and see that the Lord's power could and would be exercised on their behalf; that, with the realization that the Lord was on their side and would guide and protect them, they would be able to exercise great confidence. It was important also that we should have this assurance of our Father's love and care over us as his children. It was important that our Lord's coming glory during his kingdom reign should be illustrated and shown forth.

THE FIG TREE A SYMBOL

There is a further thought as regards the fig tree. We believe that the fig tree is a representation of the Jewish nation. This nation had been God's fig tree. In due time God sent his son seeking fruit from that nation, but he found none. The tree was barren. He found a few faithful individuals, but nationally nothing—no fruit as a nation; and the blight, or curse, of the Lord came upon the Jewish nation because with all their privileges and advantages they had not brought forth the proper fruits. Our Lord Jesus, five days before his crucifixion, pronounced their house desolate. "Behold, your house is left unto you desolate!"—Matt. 23:38, 39; Luke 13:34, 35.

Ever since that time, the Jews have been desolate and blighted as a nation. But there is a promise that this blighted fig tree shall again become a living tree—a living nation. They are to be restored to divine favor, after their "double" of disfavor has been fulfilled. [See STUDIES IN THE SCRIPTURES, Vol. 2, pp. 217-230] This "double" we understand has been accomplished, and this is the meaning of the great awakening now among the Jews, and of the great Zionist movement.

Speaking of the time of his second advent and of the nearness then of the kingdom, Jesus said, "Learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." (Mark 13:28, 29) The Jewish nation has been having a long winter time. But the spring time of this nation is now at hand. We already see this fig tree putting forth leaves. So we see that the lesson of the blighted fig tree was not merely a lesson for an hour, but a lesson to all the Lord's people from that time even until now.

LOVE IN THE CLASSES

"Love one another, as I have loved you," is the Master's instruction. (John 15:12) "We ought also to lay down our lives for the brethren," writes the Apostle. (1 John 3:16) "He that loveth him that begat, loveth also him that is begotten of the Father." (1 John 5:1) As a matter of fact, all who belong to the church of Christ have the spirit of love at the time of their spirit-begetting. And if progress be made in preparation for the kingdom, that spirit of love will increase and abound more and more, until it will be perfected in the resurrection. Then we shall have our new bodies, which will permit our loving hearts to manifest themselves fully. But in the meantime, how frequently the dear brethren of the Lord seriously try each other, vex each other, and fail to provoke to love and good works—inciting rather to strife!

While we should properly attribute such weakness, not to the new creature, but to the old, nevertheless we are never to forget that the growth of the new creature means the death of the old creature, and hence in proportion as our flesh is not dead to sin and selfishness, in that same proportion we, as new creatures, have not yet reached the ideal for which we strive.

The Editor frequently receives letters from elders of classes, asking advice as to how they shall deal with the classes, and from members of the classes asking how they should deal with their chosen elders and deacons. The chosen servants of the classes frequently feel that their brethren, who elected them, do not repose a sufficiency of confidence in them and entrust them fully enough with the management of the affairs of the class—that the class wishes to manage its own affairs and merely to have the advice of the elders. In such cases we recommend that the elders be fully content with such a condition—that it is the class as a whole which represents the Lord, and that no servant of the class has the privilege of exceeding the authority which the class gives to him by its vote.

It is our experience that the Bible students feel a great need of protecting their rights and fulfilling the obligations which the Lord has placed upon them. Surely they are excusable even if they seem to exercise too great care in this matter—in view of the examples all around us, amongst both Protestants and Catholics, of the power of priestcraft, and the inclination of ecclesiastics to grasp power and authority and to ignore the ecclesia.

On the other hand, frequently the classes feel that they are being ridden or "bossed" by their elders—whether this is really so or not. They complain sometimes, for instance, that the elders get a fever for preaching and desire to give lectures on every possible occasion, sometimes even turning prayer and testimony meetings and Berean study classes into lecture opportunities. If intimations are given that Berean lessons are preferred, and that changes from the class order are not appreciated, the elders sometimes take offense with the whole class, declaring that they are not appreciated; and other times they either take offense at the individual who has had the courage to kindly mention the matter to them or fancy that he is an exception and that they are pleasing the class—a case of too much self-esteem sometimes.

PASTORAL ADVICE

It is difficult to know how to advise classes in such cases where the elders seem to have lost, not the spirit of the Lord, but the proper balance of a sound mind. We generally refer inquirers to the extended treatise on the subject in SCRIPTURE STUDIES, Volume VI., and ask them to read afresh and act accordingly. But even after reading, some of the Lord's dear sheep do not know how to obtain proper Scriptural order and maintain the liberties of the class and refrain from permitting an elder to injure himself and the interests of the class!

Our general advice to the brethren is that they take such matters to the Lord in prayer, while watchful of any and every opportunity to promote what we believe to be the Lord's will in the classes. On the one hand, we must admit that it would be entirely wrong for a class to permit an elder to "boss" it or, as St. Peter said, "to lord it over God's heritage." (1 Peter 5:3) It would be injurious both to the elder and to the class interests.

On the other hand, the classes should seek to avoid captiousness and faultfinding. They should esteem the spirit of the Lord, the spirit of devotion, the knowledge of the truth and talents for its presentation, wherever these are to be found, and should gladly help one another to opportunities for development in grace, knowledge and utterance—each according to the talents which the Lord has bestowed upon him and in harmony with the directions of the Lord's Word. Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated.

While the will of the class should be carefully sought by every elder, and fully expressed by every class in respect to all the order and arrangement of its affairs, nevertheless we should not be over-exacting in respect to how the will of the class is expressed. In other words, we should consider what is satisfactory to the majority of the class. Elders are not to be found fault with simply because the class satisfaction has not been expressed in some special, particular manner. In other words, a minority of the class should not feel at liberty to distract the class and stir up strife simply because methods which the minority prefer have not been accurately followed. Each member of the class has full liberty to express his conviction at opportune times—especially at election time; but he should be fully satisfied, after expressing his thought and preference, to abide by the preference of the majority, whether expressed positively or negatively.

JUSTICE FIRST—THEN LOVE

Let us, dear brethren, ever remember that while we are striving after love and its bond of perfectness, nevertheless our own course of action should be squared first of all by absolute justice, and then love may add to that as much as it may please. For instance, at an election some brother may unwisely nominate, for some service of the class, a brother who is not qualified for the position. We must not find fault with the brother, for he has his liberty of making the nomination and manifesting his unwisdom; but, on the other hand, we should not feel bound by his suggestion, nor should we allow fear of offending the nominated brother to hinder us from expressing, by vote, what we understand to be the Lord's will in the matter. And if voted down by the class, the nominated brother has no right to take offense, but should rather admire the courage of the brethren, as expressed in his rejection.

One thus rejected by a class has no right to inquire either of the class or of any member of it why they voted against him. That is their business and none of his. They merely exercised the right which they had according to their own conscience. It was a matter of justice. Love, in the sense of human sympathy, has no place in the deciding of such questions where the Word of the Lord lays down the rules to be followed by each member of the ecclesia. A failure to recognize principles of justice—righteousness—seems to lie at the foundation of nearly all class difficulties. We request that all who get into such troubles take the matter to the Lord in prayer and then consider the matter along the lines of absolute justice.

We have advocated in the Sixth Volume of STUDIES IN THE SCRIPTURES that, if possible, the will of the class be expressed by the majority—at least eighty-five per cent. of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the class to the remaining fifteen per cent and allow them to dictate, as for instance, to permit them to determine that there shall be no elders or deacons elected because the minority would hold fifteen per cent of the whole amount and insist that its ideals should be met or that the whole work of the class should come to a standstill. This would neither be loving nor just, and should not be submitted to.

The majority rule is the standard of justice, and what we suggested in excess of that was a concession of love—an attempt to meet the tastes and preferences, if possible, of the entire class, or at least a large majority of the class. The majority should lovingly desire to regulate the class affairs, so far as possible, to suit every member of the class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the class. While, of course, a division of the interest into two classes is always deplorable and should be striven against, and sacrifices be made by all to maintain a "unity of spirit in the bond of peace," nevertheless a division of the class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.

A FOURTEEN-YEAR-OLD MARTYR

A letter has just been received from Wellington, New Zealand, saying that one of the Bible students of that vicinity, fourteen years old, had been imprisoned for refusing to register for military service because of religious objection to participation in war in any sense of the word. He was permitted to come out of his prison to partake of the Memorial

Supper, April 16th, and then returned to prison. It seems very remarkable the hold that militarism is gaining.

Word comes to us from England that some of the Bible students there were ordered to report for military duty. These registered their objection, but were refused immunity from service—receiving, however, the assurance that they would be put in non-combatant positions in the war. This promise was afterward neglected, and they were put into regular service at once. We are not to forget that practically all the world is claiming to be Christ's kingdom, and yet that any who seek to follow the Words of Jesus seem to be thoroughly disrespected and hated of all men and all nations. What a proof we have here that Messiah's kingdom is future! How glad we are that it is nigh, even at the door!

"LET HIM BUY A SWORD"

Why did our Lord say to his disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36, 38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword"?—Matthew 26:51, 52.

We should remember the circumstances. Jesus knew that his hour was come in which he would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. The Father might know, the angels might know, and his disciples might know that he had power to ask of the Father legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered himself, merely requesting that his disciples be not molested.

The circumstance demonstrated that our Lord surrendered himself voluntarily, and therein was the lesson. Had there been no swords in the company of his disciples, it might have been claimed that no defense could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit.

When Jesus said that if necessary their garments should be sold to purchase a sword, the apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They were intended merely for a demonstration, and not for a defense.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired his followers to take the sword. True, not all who have taken to the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

INTERESTING LETTERS

WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

DEAR PASTOR RUSSELL:—

A deep feeling of love for you, the honored servant of our Father in heaven, prompts me to express my thankfulness just this once for having been brought into the light now shining so brightly. Hitherto I have sought to quell the desire from a realization that you receive many thousands such letters, and that I should not encroach upon your valuable time. Please do not feel obligated to answer this.

I first came in contact with present truth in 1902, through reading several of the volumes; and a profound impression was made upon me. At that time I was teacher of a large school in Jamaica, Catechist of the Church of England, Sunday School Superintendent, Choir Master ,and the rest of it. Pressure on all sides was brought to bear, and my desire to embrace the truth was squeezed out of me. For nearly ten years I never came in contact with so much as one of your tracts. I became intensely worldly; and, thoroughly disgusted with myself and the make-believe religion, I quit the whole thing in 1907 and started anew on the Isthmus of Panama.

In September, 1911, my wife bought a copy of "Daniel and the Revelation." Trying to read this book caused me to root out an old paper covered Volume V. which had followed us around these many years. It was in trying to compare the two books that I got a fresh start; and the Lord, almost miraculously, supplied the other volumes. Determined that the opportunity should not slip this time, I carefully made up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated about the same time.

Since then our path has been continuously upward. We have read hard, prayed much, and endeavored to live Christ; and oh, the blessedness! Only those who have been with Jesus and have learned of him can appreciate this wonderful transformation of mind.

Next to the Lord Jesus our thanks are due to you, as our consecration was solely the product of STUDIES IN THE SCRIPTURES, and your writings have been the most important element in the development of our characters.

Enclosed are four questions which have caused a good deal of division of thought among us of the Panama class. I am aware that all of them have been treated by you time and again. But we are so dull of comprehension and so leaky!

I close with warmest love and appreciation for you and the Bethel family, whom we remember daily in prayer.

I am yours by his grace,

G. L. HARRY.—*Balboa, Canal Zone.*

Questions. (1) When the Apostle Paul says, "Let your women keep silence in the churches" (1 Corinthians 14:34; 1 Timothy 2:11, 12), does he include giving thoughts in a Berean study?

(2) Does the church belong to the order of Melchizedek during the Gospel age, actually or prospectively? In either case, where does the "reigning" come in? Or are we in some way connected with the Aaronic Priesthood?

(3) What is meant by "intuitive knowledge"? Does the Lord Jesus now possess this kind of knowledge, and will the church eventually attain to the same?

(4) Since all must "honor the Son even as they honor the Father," wherein is Jehovah's superiority? Is it a superiority of mental power or merely of seniority?

ANSWER TO ABOVE LETTER AND QUESTIONS

Your welcome letter of the 3rd inst. is before me. I rejoice with you that the Lord has pursued you through his mercy and love, and that you have surrendered to him. I trust you may continue to abide under his shadow and to serve him and to thus have the necessary preparation for a share in the heavenly kingdom.

Replying to your questions: We understand that there would be no violation of the Apostle's injunction in the sisters' taking part in a Berean study. If there are no consecrated or competent brethren present, I see no reason why the sisters might not lead a Berean class. The church in association with her Head will be the Melchizedek Priest, during the Millennial age. That Priest, Prophet, Teacher, is not yet fully raised up from amongst the people, but will be entirely raised up by the close of this age, perfected in the first resurrection. (Acts 3:23; Eph. 2:10-16) Consequently no reigning takes place as yet, except as our Lord is taking to himself his great power and beginning his reign—the majority of the church already with him on the other side the veil, and we on this side gradually passing over.

Intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. The Bible assures us that all power is possessed by our Lord Jesus since his resurrection. This would seem to include intuitive knowledge. The church has the promise that in the resurrection she will be like her Lord. It is further written: "Now we know in part; then we shall know even as we are known."

To honor the Son even as we honor the Father does not mean necessarily to give him the same degree of honor; but rather we might state it, "We honor the Father. Even so let us honor the Son also—as the Son, as the Father's Logos and Chief Representative."

With Christian love to yourself and all the dear friends with whom you are associated or come in contact, I remain

Your brother and servant in the Lord.

RE SOME CLASS BUSINESS METHODS

DEAR BROTHER RUSSELL:—

Ever since our class has been organized much time has been consumed each month in our business meetings, but since all matters are decided by the class, under present arrangements, we do not see how such meetings can be avoided and less time spent.

We believe that with your wide and varied experience, you could give us a few valuable suggestions along this line and we would be glad if you would give us some advice.

Praying the Lord's rich blessing upon you daily, we remain
Yours in his service, ST. JOSEPH [MO.] CLASS.

In Reply

Where a class finds, after trial, that one or more of its elders or deacons possess good business acumen and faithfulness, it sometimes proves a good plan to make a Business Committee of such and leave much of the business routine to such committee. Care, however, should be observed not to put matters too fully out of the hands of the class. Care also should be observed not to put too much power into the hands of any who evidence a desire to grasp power and to exceed the wishes of the class. In all matters the easiest and smoothest way of obtaining results is advisable; but the authority of the class should be recognized. Any one ignoring the class and its wishes would better be left without any special service as elder, deacon, etc.

DEAR FRIENDS:—

In THE TOWER of February 15, I read some quotations from alleged German sermons, extracted from the *Methodist Times*, and supposed to be faithful translations from these sermons. Since reading them I received a package of newspapers from my home, Copenhagen, in one of which is an alleged truthful explanation of those sermons.

Pastor Loebel, of Leipzig, does not even exist. Professor Rheinhold Seeby should be Seeberg; he denies absolutely to have said anything of the kind quoted; and, while Philippi's expressions are not absolutely denied, their authenticity is very doubtful.

I enclose the article from the Danish paper *Röbenhavn*. If you so think, a correction in THE TOWER might help remove some of the added bitter feelings against Germans in general. My sympathy is rather on the side of France and England; but I desire justice to all.

Yours in his service, C. PETERSEN.

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"LEST WE FORGET!"

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

Although the Lord's people are counseled by the Lord's Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must fight. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized however. If we are loyal to the Lord and to his cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that there will be opposition.

How is it that when one wishes to do right and is doing this to the best of his ability he meets with opposition? It was so with our Master. Although he was perfect, yet he had opposition. We need not be surprised, then, if we who are imperfect should have similar experiences. What did Jesus do to cause people to do evil toward him? He did only good and sought to bless all. His loyalty to the Father, however, made it a necessity for him to rebuke sin and error. This brought upon him the antagonism of those who upheld these sins and errors. The darkness hates the light because it is a constant rebuke to the darkness.

Then we not only have the opposition of the spirit of the world, but also the opposition of our own fallen flesh and the virulent opposition of the great adversary and his hosts. What a power this all means! At one time in our lives we did not know what it meant to have the opposition of the world, the flesh and the devil; but we are learning what this means, dear brethren. Our great adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, "I have had enough of it." Why does he not say this? It is because he is so implacable a foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, to change about and take an opposite course.

LET US TAKE WARNING FROM SATAN'S COURSE

What a solemn warning this should be to use to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the throne of grace in every time of danger! The adversary's designs seem to be especially against the saints of God. He steadfastly opposes all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control. He does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light.—2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of truth goes it brings a transformation. We become changed men and women as soon as the truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again. When the fly begins to struggle to escape, the spider at once proceeds to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is he that is on our part than all they that are against us. We have learned something of the character of our heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just he is, how wise he is, how loving and lovely he is. As we come to thus appreciate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our Father in heaven. Jesus was like him, and we are instructed to become copies of God's dear Son. "Be ye followers of us," said the Apostle, "even as we are followers of Christ."

SELF OUR SPECIAL BATTLE-GROUND

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to turn our forces against sin entrenched in our mortal bodies. We need to exercise great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that, after having told others about God, his love, his power and his salvation in Christ, we should ourselves become castaways from this glorious salvation!

As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh—all these things that war against the spirit. From the moment that we surrender ourselves to the Lord and were begotten of the holy Spirit, we were new creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will

depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies. We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth all our strengh, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? "The blood of Jesus Christ his Son cleanseth us from all sin."

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit to cover all our past sins; but we have weaknesses and sins of the present, and we need the blood for these also. Thus the Lord has provided for our need. With this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly —courageously—to the throne of heavenly grace.

Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for the forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the Apostle. We need the encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "Do not go very often to the throne of grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and we realized his forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told him at first that we would try to be more careful; yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

NEVER PRESUME UPON GOD'S MERCY

We all need to refresh our minds with the promises for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit, he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we realize the sense of his love and blessing. This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think, "Well, I cannot help it." At night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that he has said, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself?" Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer They have a reverence for God, but they do not love him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has forgiven should be put behind us; but the things for which we have not sought forgiveness should trouble us until they are settled. It is not a good plan to wait until evening to go to the Lord if we realize that we have displeased him. If we can go to our closet at once, we should do so. If not, we might close our eyes for a moment and get into communication with our Father in heaven through the merits of our Savior. Let us keep in constant touch with the Lord, and tell him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave them there will not be fit for the kingdom of God; for the bride of Christ will be composed of only those who will be "without spot or wrinkle or any such thing." Jesus is to present this class blameless and unreprovable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

The faithful class is pictured to us in Revelation 7:3, 4 and 14:1-5. These are the 144,000 who have the Father's name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in our own hands whether we succeed or fail, after God has given us his holy Spirit. It will be our own fault if we miss the kingdom. There will be no blame to attach to the Lord; for he has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and his loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon their robes, is a "great multitude, whose number no man knoweth." (Revelation 7:9); that is, they are not of an ordained or fixed number as is the bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the throne, will serve God day and night in his temple. The bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

How glad we are that our dear heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the "Prize of the high calling"! We rejoice that even the "foolish virgins" do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company class. "We are all called in one hope of our calling." Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. "It is impossible for me to keep my robe from ever getting spotted," you say, "but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing."

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time his peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master's sweet "Well done!"

WHAT IS UNIVERSAL REDEMPTION?

We are asked whether or not we believe in universal redemption, and what we consider to be the full scope or meaning of the term. We reply:

To our understanding, many who use the expression, "Universal Redemption," fail to understand clearly its signification. They mean universal and eternal salvation, which is another matter entirely. We believe that the Bible teaches universal redemption in its statement that Jesus Christ, "by the grace of God, tasted death for every man," and that he "gave himself a ransom for all, to be testified in due time." (Hebrews 2:9; 1 Timothy 2:5, 6) Again, "He is the propitiation for our [the church's] sins and not for ours only, but also for the sins of the whole world." (1 John 2:2) All these texts speak of the redemption of mankind; and all clearly and positively declare that it will be universal—that is, that it will apply to every member of our race.

The universality of the redemption, having been thus established, our next question would properly be, What is included in the word redemption? The answer is that in the Greek, as well as in the English, the word has the significance of purchase—of the acquiring of something by the giving of something else in its stead. This thought is emphasized several times in the Bible. Not only are we told that we are bought with a price, even the precious blood of Jesus, but we have Jesus' word for it that he gave himself a corresponding price for sinners. (Matthew 20:28) The word used in the Greek is *lutron-anti*, signifying a price in exact offset. St. Paul gives exactly the same thought when he says, "the Man Christ Jesus, who gave himself a ransom-price [anti-lutron] for all." (1 Timothy 2:5, 6) St. Paul again emphasized the same thought when he says, "As by a man came death, by a Man comes also the resurrection of the dead; for as in Adam all die, even so all in Christ shall be made alive."—1 Corinthians 15:21, 22.

Thus we have the matter of redemption and the redemption-price for mankind emphasized and particularized. It surely is universal; it covers every member of our race. The sin came by one man, and he alone was sentenced by the great heavenly Court to die. His wife and his children share with him in this penalty—not by direct sentence, but indirectly; for the measure of life which we have came from Father Adam, and it was only a spark, its right to exist having been forfeited before it came to us. It was thus, however, that our great Creator provided universal redemption. By this decree against one person he made it possible that one perfect man might redeem the condemned one. It was to this end that our Lord, the great Logos, left the heavenly Courts, humbled himself and was made flesh, the Man Christ Jesus, who tasted death for every man. His death is sufficient for the satisfaction of the claims of Justice against the first man; and all the results of that sentence in that man's race are provided for.

UNIVERSAL REDEMPTION DEFINED

In order to see what Adam and his race may expect as a result of this universal redemption, we must notice what Father Adam was before he sinned; for redemption implies the bringing of him and his race back into the condition in which he was before he sinned. Note, therefore:

(1) Adam had fellowship with his Creator.

(2) He lived under divine blessing, which provided for his every need and maintained him in life as long as he was obedient.

(3) His claims had not been decided as respects eternity. He was in the school of experience, gaining knowledge, and was assured of a continuance of his life as long as he remained obedient and used his knowledge in harmony with his Creator's will.

(4) He was, therefore, a probationer for eternal life. It is our understanding that had Adam continued obedient under certain tests he would have been recognized as a graduate in the school of experience and as no longer properly subjected to tests and trials. But he never reached this position. He failed in this trial time, and never attained his graduation therefrom.

Universal redemption, therefore, means a bringing of Adam and his race back again to the probationary state in which Adam was when he sinned. That which was lost is that which was redeemed, and which is to be restored. God's provision, the Scriptures tell us, is for "times of restitution"; and those times, or years, of restitution are for the bringing of Adam and his race back to all that they at first had. The Scriptures intimate very clearly that the experiences of mankind—first, under the reign of sin and death; and secondly, under the restitution blessings of Messiah's kingdom—will give such ample knowledge of God and of his plan that at the conclusion of Messiah's reign every member of the race will have had his probation in full—full knowledge, full opportunity.

The Scriptures show us that some, when granted all these blessings, will resist them and, sinning wilfully, will be accounted as unworthy of any further favor of the Almighty, and will be destroyed in the second death. They show us clearly that in the end of the Millennial age, some, even of those who will attain full human perfection, will not be accounted worthy of eternal life, but on the contrary will be destroyed in the second death, because, having enjoyed their share in the universal redemption, they have not improved the opportunities for such character development as would meet the divine requirements. Their destruction is shown in Rev. 20:7-10. It is also pictured in the destruction of the goat class in the parable of the sheep and goats.—Matt. 25:31-46.

UNIVERSAL SALVATION EXPLAINED

But some one will inquire, Will not the redemption which God has provided still pursue them and recover them from the second death? We answer, No! During the Millennium Christ will give to all every assistance necessary and proper. "The world will be judged in righteousness." (Acts 17:31) Besides, to suppose anything further to be done for these after they have gone into the second death through their own wilful course, would imply another sacrifice for sins. The sin which brought death to Father Adam was wilful sin. This the death of Jesus will fully offset; but the sin which will bring the second death will be individual, wilful sin on the part of every one who will die the second death; and the cost of redeeming each one of those sinners would be the death of a sinless one as a sacrifice for each.

The case of Adam is altogether different from what it will be with the race then; for each one of those sinners would be equally as guilty as was Adam himself; and each one will be personally condemned to the second death. If each one were to be redeemed again, he would need a personal Savior. The Bible intimates a considerable number of goats at the end of the Millennial age, who will come under the second death penalty; and it would require an equal number of perfect sacrifices for their redemption from that sentence. What good would that do if they had not profited by all the experiences of the present life and all the experiences of the Millennial restitution time? We could not imagine their profiting by any experiences.

Evidently, therefore, the divine plan is the only wise one; and no redemption will be given for the recovery of such from the second death, nor is there any kind of hope for them. Who would die for them? Who would redeem them? Not Christ; for the Apostle distinctly points out, "Christ dieth no more." (Romans 6:9) Would a company of the holy angels voluntarily die for them under all these circumstances and conditions, seeing that they had sinned against such light, knowledge and loving provision? And would any of the church, the bride of Christ, die for them? We believe not. Would any wise or intelligent being give his life a corresponding price for one who was incorrigible under such favorable conditions? We think it unreasonable so to suppose.

A WORD OF WARNING

It surprises us that any who have once tasted of the good Word, and have been made partakers of the holy Spirit, should be liable in any degree to be entrapped by such sophistries of the adversary. We are to remember, however, that the adversary is very alert at the present time to find snares for the Lord's people. We are led to write these words by the inspired suggestion of St. James, "Brethren, if any of you err from the truth, and one convert him, let him know that he that converteth such from the error of his way [course] will save a soul from death and hide a multitude of sins." (James 5:20) This does not signify that God's people might not be more or less ensnared with errors; but it does signify that the course or tendency is to lead off more and more from the truth, from the way of life into the way of death.

We are in the day of the Lord mentioned by the Apostle; and instead of casting aside the armor or of trying to make some improvement upon the plain statements of the Word of God or of permitting ourselves to take our own or other men's philosophies instead of the Word of God, we must be buckling on the breastplate, fastening our helmet, girding up the loins of our minds, grasping the shield of faith and taking a firm grip upon the Sword of the Spirit, which is the Word of God, in order that we may be able to keep standing in this evil day; and not only so, but that we may help others to stand against the wiles of our great adversary.—Ephesians 6:12-18.

"CALLED"

"Partakers of the Heavenly calling."—Heb. 3:1.

"Holy brethren, called and chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to His purpose and the riches of His love;
Won to listen by the leading of the gentle, Heavenly Dove!

"Called to suffer with our Master, patiently to run His race;
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the Ever-Faithful One;
Called to His eternal glory, to the Kingdom of His Son.

"Whom He calleth He preserveth, and His glory they shall see;
He is faithful that hath called you; He will do it, fear not ye!
Therefore, holy brethren, onward! thus ye make your calling sure;
For the Prize of this High Calling bravely to the end endure."

"THE GREATEST THING IN THE WORLD"

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THE GRACE OF GIVING

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35. R. V.

GIVING TO THE POOR—LENDING TO THE LORD—THE SECRET OF ISRAEL'S BLINDNESS TO THE GOSPEL—THE BETTER CLASSES OF THE GENTILES ATTRACTED BY THE TRUTH—SYSTEMATIC ALMSGIVING BETTER THAN SPASMODIC CHARITY—GENEROSITY INCULCATES BREADTH OF MIND AND HEART—DEGREE OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.

Christian benevolence—almsgiving—is the lesson inculcated in today's study. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is self-pleasing—the way of the fallen nature. But the method of the new creature in Christ is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the household of faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ.

Our study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, "Why should collections have been then for the Christians in Jerusalem any more than for the Christians at Corinth? There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city, and therefore money was less plentiful there; (3) Apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases the better element. For instance, we recall the conversion of Sergius Paulus, the deputy governor at Paphos; that of Dionysius, one of the professors in the University of Athens; that of Damaris, of the same city, that of Justus, of Corinth, and of Crispus, the chief ruler of the synagogue of that city.

BLINDED BY RELIGIOUS PRIDE

The question naturally arises, Why should the same Gospel attract the well-to-do classes in Asia Minor and Greece and repel the majority outside the poor class in Judea? The answer would seem to be that amongst the Jews, who had been long acquainted with the true God and his gracious promises of Messiah, a religious pride had developed, especially amongst the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They "trusted in themselves that they were righteous, and despised others."—Luke 18:9.

This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the divine promises as centering in themselves, that they could not regard the humble Nazarene and his unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to his favor, and reject themselves, the leading representatives of his cause and work.—John 7:43-53.

Amongst the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by the superstition of their various religions, those who were of an honest mind amongst the better educated were quick to discern that many features of their own religion were merely superstitions. Probably they had been somewhat attracted to the Jewish religion as being much more reasonable than their own; for we find that the Gentiles readily resorted to the Jewish synagogues. But the Jewish religion would necessarily be unsatisfactory to them, since it would appear to be very narrow, limiting the divine blessings in a special manner to Israelites only—a people whom the Greeks considered rather inferiors in the arts of that time. But the Gospel, throwing wide open the door to those who desired righteousness—of every nation, people, kindred and tongue—would naturally commend itself to the class whom we are describing as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, the meaning of which had long been hidden.

THE BENEFITS OF SYSTEMATIC CHARITY

At all events, the saints at Jerusalem were poorer than were the saints at Corinth. Therefore it was appropriate that the Apostle should suggest to the latter the propriety of sending a gift to the former. Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle when he should go to Jerusalem the following year.

St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before had been well received, and the collections zealously entered upon. For this reason it was superfluous for him to write in this connection any of the particulars respecting the necessity for this collection. But he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out; and that after he had boasted somewhat to others of their love and zeal for the Lord, he would regret, when he came to them en route to Jerusalem, if it should be found that, after all, they had failed to have their donation ready.

In his previous letter to the Corinthians, the Apostle had suggested methodical charity, saying, "Now concerning the collection for the saints, as I have given instructions to the churches in Galatia, even so do ye. One the first day of the week let every one of you lay by him in store, as God has prospered him, that there is no gatherings when I come."—1 Corinthians 16:1, 2.

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. With many, almost the only opportunity for serving the Lord's cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the saints after the manner of St. Paul and his traveling associates—giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting—presenting the truth either by the printed page or by tongue or both.

But there are those so circumstanced in life through lack

of talent or of strength or of opportunity—hindered by prior mortgages upon their time in the way of family obligations—that practically their only chance for serving the Lord and manifesting their love for him is through their gifts to his cause and to his people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this manner, either through lack of a case needing their assistance or through lack of instruction respecting this method of divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the Lord.

LIBERALITY AN INDEX OF LOVE

We notice, therefore, that the Apostle felt very free to recommend to the church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an index of their love for the Lord and for the Gospel. But here we note, in contrast, the fact that the Apostle did not ask alms of these believers when first they received the Lord's grace, lest they should in any degree get the impression that the Gospel was being preached from mercenary motives—for filthy lucre's sake. Accordingly we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to remuneration; that rather than be chargeable to any, he labored with his own hands at his trade of tent-making.—2 Corinthians 11:7-9.

Let us also note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a "forwardness," to do something financially in the Lord's service.

And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the Lord's cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." This reminds us of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Proverbs 11:24-25) The evident lesson is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of him and of his generosity.

OUR LORD'S ESTIMATE OF OUR GIFTS

The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us day by day some measure be carefully, prayerfully and lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us.

How many have such carefulness for themselves, either in using every penny as fast as it comes or in being so interested in laying by for the outworking of future plans that they feel that they can spare nothing for charity! How many such can afterward see that they made a great mistake in so doing! When their accumulations suddenly vanish, either through sickness or through accident or bank failure or otherwise, then they have good reason to regret that they sowed no "seed" after the manner described by the Apostle in Verse 6 of today's study.

Our Lord showed us how he measures our gifts—that he esteems them not according to the amount given, but chiefly according to the spirit which prompts the gift—when he drew attention to the poor widow who cast two mites into the Temple treasury. (Luke 21:1-4) From the standpoint of his estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "fat" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But today's study makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest of the Lord's people.

A THANK-OFFERING TO THE LORD

Seldom is it necessary to caution people against over-much giving. Yet in some instances such caution is proper; and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostolic rule for giving we have already quoted. The "laying by on the first day of the week" should be general—"according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

"The Lord loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. The Lord does not appreciate such giving. In his estimation it has no "sweet odor." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all grace abound." Whoever gives anything in the divine service—time, talent, strength, money or influence—will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

The Apostle seems to imply that such will have "sufficiency in all things," as well as be able to "abound in every good work." Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112:9.

In Verse 11, the Apostle speaks of "being enriched in everything." We are not to understand him to mean that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Corinthians 6:10) These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

Our Lord Jesus Christ is the grandest Example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich—possessed of divine favor and the riches of divine grace in Christ—even joint-heirship with him who now is our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him, we must study to be like him, to have his spirit and to share with others whatever he may give us of either temporal or spiritual favors—either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate.

"Thanks be to God for his unspeakable Gift!" That Gift is our Savior, our Redeemer. (John 3:16) In this connection it is impossible for us to tell the riches of divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every divine provision for our eternal welfare. As the Apostle elsewhere says, "In him dwelleth all the fulness of the Deity bodily." (Colossians 2:9) As yet, only the church can now give thanks to God for his unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic reign for the restoration of the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then "every knee shall bow and every tongue confess, to the glory of God." Then every creature in heaven, on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto him that sitteth upon the throne, and to the Lamb, forever!" for the Unspeakable Gift.

OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED

The fact that the church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special covenant by themselves, in which none of the world will ever participate. This the Scripture styles the covenant of sacrifice: Gather my saints [holy ones] together unto me [saith the Lord]; those that have made a covenant with me by sacrifice." (Psalm 50:5] This special class of saints, or holy ones, who make the covenant of sacrifice have as their Head the Lord Jesus himself. When this company shall have completed their covenant by sacrifice, this present age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial age is the new Man, of which Jesus is the Head—and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel age Jesus has not exercised his office as Mediator for the world; and the world has no relationship with God, but still lies in the wicked one. The Mediator himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22, 23. (See also 1 Timothy 2:5, 6) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of his sacrificing, according to his covenant of sacrifice. The Christ, Head and body, are, therefore, the Mediator for the world in a prospective sense—in the same sense as Jesus, the Babe, could be spoken of as the Savior and the King. He is only now becoming the King and has yet saved only a few of his people.

There is a wide distinction between the work of a mediator and the work of an advocate. The Great Mediator between God and man—The Christ of glory—will fill his mediatorial office for a thousand years and complete it only by the end of that time, when he will deliver over to the Father, fully reconciled, all who can be brought into harmony with the divine arrangement. The work of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the church during this age. The church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus individually who is the Advocate for us—"the church, his body." He advocates our cause—first of all by imputing to us the merit of his sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the holy Spirit and are new creatures in Christ. As new creatures we still need our Advocate, because we cannot do the things that we would—perfectly. We have imperfections of the flesh, which, as new creatures, we cannot fully control. Hence we need a throne of grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

CONSCIENCE AND THE WAR

In perhaps all the armies participating in the present war men have been shot or imprisoned as a penalty for refusing on conscientious grounds to take up arms as soldiers. We are not, therefore, to think of the British course at the present time on this subject as extreme. The fact is that, so far as we are aware, the United States and Great Britain are the only countries which have proposed by their law to recognize conscientious scruples on the part of their citizens as a reasonable basis for being excused from military duty.

Of course, no country forces aliens into the army; and were it recognized that true Christians are aliens as respects earthly governments, the whole question might solve itself. The Bible Students' claim is that the followers of Jesus have their citizenship in heaven, and that by giving their obedience to the heavenly Lord they renounce in a degree their allegiance to earthly kings—governments. It is for this reason that we have long advocated that the fully consecrated abstain from voting on political issues. If they so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be called upon to shoot as they vote—to support the government which they helped to create.

On the other hand, the Scriptural proposition is that while our citizenship is in heaven and we are aliens, strangers and foreigners in the world, with allegiance to the heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be—subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws on the part of Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the Army—they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are opposed to law and order or unwilling to be regulated by the government under which they live, but because they have already given allegiance to the higher power—the heavenly Lord. To them his words his commands, etc., are paramount.

Of course, such aliens could not object to deportation, nor make any stand for personal rights which any other alien of any other government might not request.

PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objectors to military service is deeply stirring the British people and has led to several wordy battles in Parliament. The claim made is that the laws of Great Britain provide for the consciences of all British subjects and that while these laws seem to be complied with by the appointment of commissioners to hear the conscientious objections, nevertheless the laws are really disregarded, because the judges appointed are military judges, whose interests are not judicial but military. Some of those who refuse on conscientious grounds were sentenced to prison for two years at hard labor. Others were forced to put on military uniform, and were kicked and bruised by companions in the ranks, either because of their conscientious loyalty to the Word of the great King or because they refused to swear allegiance to the British king and obedience to his officers. Others were sent to the army in France, the threat being made that if they did not do their duty they would be shot forthwith.

All this is arousing British sentiment on this subject—for and against warfare. No doubt the courage, the witness, the martyr spirit on the part of the Lord's consecrated people will exercise a great influence and will lead to a more careful study of the commands of our King and the rules governing all who are under his banner. Whatever hardships may come to these dear brethren, we believe that a blessing will result in showing forth the praises of him who has called us out of darkness into his marvelous light.

In the meantime, it is not for us to exert force in opposition, nor to shout loudly about our rights. We are to remember that, in becoming soldiers of the cross, we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our salvation, who permitted all of his rights to be taken from him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and his message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the divine Wisdom to determine what these shall be, but it is our privilege to pray for each other and for ourselves—to pray for that grace to help in every time of need which the Lord has promised he will grant.—Hebrews 4:16.

May a very faithful witness, then, be given with great humility and with great sympathy to those who take a different view from ourselves! They hold that Christ's kingdom has been set up; and that the present kings of Europe are of divine appointment, as they claim upon their coins, and that for them to be at war is for God's kingdom to be at war; and that their soldiers are God's soldiers. Inconsistently they fail to see that if their contentions be true, God's kingdom is divided and God is fighting against himself! A little while, and the dawning of the new dispensation will be clearer. Then all nations will come to see that the need of mankind is the rule of the heavenly Lord with all power. By that time the bride of Christ will have passed beyond the veil. Crowns of glory and palms of victory will have been bestowed, and the time for blessing the world of mankind will have come.

AT PEACE AMONGST YOURSELVES

We have all heard the proverb, "Diamond cut Diamond." All jewels are very hard as well as very pure. This hardness enhances their value. The Lord's people are all jewels—not only are they purified by the Lord's grace, but they have crystallized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting—neither do characters of putty-like quality.

Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations!

THE LORD'S PEOPLE NOT STRIFE-BREEDERS

Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the adversary tempt us, mislead us from the paths of peace!

It requires considerable experience and the wisdom that cometh from above to enable us to judge rightly whether a matter of difference between others and ourselves is a question of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of divine origin.

For instance, in a class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favor of the preferences of others, if they are insistent, provided the right result is reached—namely, provided the will of the class is really attained; for the will of the class is to be taken as the will of the Lord—or if not that the Lord will overrule the matter and bring a lesson to us of it for the class.

Each and every member of a class should earnestly strive to promote in a class fruits of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the holy Spirit operating in our own hearts and lives.

A FREQUENT MISTAKE

Too often the mistake is made of thinking that the whole weight of responsibility rests upon us—forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Lack of faith in the Lord is closely associated with the error of bringing strife into a class on some technical grounds. We should remember the Lord's interest in the class and in all of his people, and that he is able and willing to overrule our experiences for good—likewise the experiences of others. If, therefore, matters are not going exactly to our pleasement in the class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the class.

MILITARISM AND CONSCIENCE

While Christians are enjoined to be subject to the "Powers that be"—the kings, governors, magistrates, etc.—nevertheless this is not to be understood as meaning the renouncement of our fidelity to the King of kings and Lord of lords. He is our Over-Lord. Our allegiance to earthly lords and powers and their commands is merely to the extent that they do not conflict with the commands of our Over-Lord. The Jews in renouncing Jesus cried, "We have no king but Cæsar"! The Christian's position is, "Render unto Cæsar the things that are Cæsar's, but unto God the "things that are God's." Whenever Cæsar and his laws conflict with the divine requirements, all true soldiers of the cross are left no alternative.

It is not for us to set up standards for others. Conscience is an individual matter. It would be as wrong for Bible students to antagonize earthly governments, and to oppose enlistments in the army and navy under the call of earthly governments, as it would be wrong for others to force their opinions upon Bible students, contrary to our conscience. Let every man be fully persuaded in his own mind. Bible students are to remember that they are citizens of the heavenly kingdom and are not to specially insist upon their earthly rights, except such as might be reasonably expected by foreigners. Messiah's kingdom is not to be established by the sword of Bible students, nor by their angry declamations against others, nor by their violation of the laws of the land in which they may be residing, nor by any hostility to the governments which undertake to guarantee their lives and happiness. We are to be subject to these governments. We are to appreciate them. But all this will not break our relationship to the heavenly King and his commands. These come first with Bible students—each according to his own conscience in respect to the meaning of the Lord's Word.

At the present time in Great Britain many of the dear brethren are enduring trying experiences with great loyalty. Imprisonment at hard labor is severe punishment for a law-abiding alien who merely refuses to engage in war because his Over-Lord has so commanded. Yet the sufferings of the faithful are, perhaps, still greater in other directions. One is in a very trying position when the finger of scorn is pointed at him; when he is proclaimed a coward; when he is discharged from the employment which brings him daily bread, while others who take to the sword are cheered. Not questioning the valor and courage in the latter, we believe that it requires still more courage to be in the ranks of the former—to stand loyal to the King of kings when opposed by the scorn of our neighbors and friends.

We are sure, nevertheless, that the Lord is bringing a blessing to all who are seeking faithfully to know and to do his will. We believe, moreover, that a witness is thus going out in a great land to a great people—to a God-fearing people as a whole—such as they have not had since the days of persecution. How much the Lord may use present experiences for the finding and ripening of the wheat class of the British people is not for us to say.

The brethren of the London Office have very properly bestirred themselves to meet the conditions prevailing around them. They have sent out letters to the different classes advising that the regularly-elected elders of the class may properly claim exemption from military duty as ministers of the Gospel, and advising that they so report when called upon and that the classes report the names of their elders. A petition signed by about five thousand has been forwarded to the government as follows:

A PETITION

To THE RT. HON. H. H. ASQUITH, M. P.

SIR:—We, the undersigned members of the International Bible Students Association, beg to present this Petition on behalf of the young men associated with us in Christian fellowship, who are affected by the Military Service Measures now in operation, but whose deep religious convictions prohibit their engaging in such service. Many have already proved their fidelity to conscience by suffering, and their numbers are being augmented daily. We know of none who, were they given the opportunity, would refuse work of National importance under the supervision of the Committee appointed by the Government.

We earnestly petition that those who conscientiously feel bound to refuse military service of any description may be recognized as loyal and law-abiding citizens, and be given an opportunity of effecting service for the country apart from the machine of war, and that they be not treated as criminals.

Your good offices and influence to end the present intolerable situation will be ever greatly appreciated by each of the undersigned. SIGNED BY 5,000.

Accompanying this petition and signatures went the following letter. We have not yet learned the outcome. Our prayer is that the Lord's will shall be done, that his name shall be glorified and that his people shall be sustained with the neces-

sary strength and grace to meet whatever divine providence may permit. The situation of our brethren in Great Britain may possibly find some parallel later amongst the brethren in Australia and in Canada. And who knows but that the same conditions may ultimately prevail in the United States? How thankful we are for the divine promise, "My grace is sufficient for thee; my strength is made perfect in weakness"!

CONSCIENTIOUS OBJECTORS

To THE RT. HON. H. H. ASQUITH, M. P.

SIR:—As a British Chartered Association known as The International Bible Students Association, and as law-abiding citizens of the United Kingdom, we desire to petition you, the Head of His Majesty's Government, craving your good offices to secure consideration at the hands of the Government for those members of this Association whose consciences will not permit of their undertaking Military duties of any description, to the intent that they be granted permission to undertake work of National importance as prescribed by the Government Committee, and already granted to some other citizens who are also Conscientious Objectors on similar grounds. We think it right to explain that no pressure of any kind against Militarism is brought to bear upon its members by this Association; all alike are free to act as led by their own conscience, so that their cases are those of genuine personal conviction.

At the present time there are at least 40 of our members in Military Prisons under sentences varying from a few days to two years with hard labor, and we are informed that eight have been sent to France. These men state that nothing can cause them to change their attitude towards Militarism, and their actions, thus far, are in harmony with this statement. Almost every day adds to the number incarcerated, and the extension of the Act to affect married men will increase the number still more in the future. Permit us to submit for consideration the fact that these men are at present an expense to the country and a trouble to the authorities, whereas their services are available for the public weal if permitted to undertake work apart from Military control.

We feel it is only proper to state that this Association, which is affiliated in its religious work with the WATCH TOWER BIBLE AND TRACT SOCIETY of America, is not allied with any other body—political or religious—which is opposed to Militarism, and to state further that we have no intention of allying ourselves with any such body.

Accompanying this we send lists containing 5,000 signatures to this Petition; also a list of names of those of our members known to us as being incarcerated, praying the Government to extend to these their clemency by granting them also the desired exemption from Military control.

Yours faithfully,

INT. BIBLE STUDENTS ASS'N.

BEREAN LESSONS AND PILGRIM VISITS

Some inquire what they shall do when a pilgrim visit happens to be on the same night as the regular Berean study—explaining that sometimes they must get behind as to Berean lessons. Our advice is that unless there is some essential reason against it, the Berean lessons should take precedence and the pilgrim brother conduct the meeting, giving example of a profitable Berean lesson. The same thing applies to the Wednesday evening prayer and testimony meeting. This should go on as usual, the pilgrim leading, unless for some special reason; as, for instance, if the pilgrim's appointment be but for one night. We esteem that there are not more important services held by Bible students than these two, and regularity is an important feature in connection with these meetings.

We take this occasion to express the hope that all the dear friends who have taken the Vow read it publicly or privately every morning, and that the MANNA Text every morning be not forgotten. Some additionally read the MORNING RESOLVE. Thousands of letters from dear brethren and sisters all over the world testify the great blessings in connection with these endeavors to keep close to the Lord. The prayer circle formed by the Vow is perhaps one of the most wonderful things that has ever been in the world. Think of it! approximately twenty thousand consecrated people of God praying for one another and for the harvest work every day. The blessing that this is bringing to them is almost inestimable; it is a blessing that maketh rich indeed.

Those who are not using the Manna daily are losing a great blessing; and those who do not participate in the Wednesday evening testimony meeting whose topic is the Manna Text of the preceding Thursday are missing a rich blessing. As many as believe that we are now in the evil day of special trial upon the church of God should appreciate these meetings—drawing very near to the Lord and to each other daily. If you have not done so before, we urge that you make a start forthwith.

While thus exhorting, we are prompted to remind our dear readers in general that quite a good many are making it a practice to read at least twelve pages of STUDIES IN THE SCRIPTURES each day, thus completing the entire six volumes every year. Reports show that great blessings of knowledge and of grace follow this course.

PILGRIM BARTON GONE HOME

Brother Benjamin H. Barton has been on the pilgrim staff of the WATCH TOWER BIBLE AND TRACT SOCIETY for quite a good many years, and is widely and very favorably remembered by our readers. Although always apparently frail, Brother Barton had a strong voice, and by the Lord's grace was able to do very efficient service up to about June 1st. We then heard from him that he had not been very well and was obliged to cancel future appointments in Oregon. He was kindly entertained by the friends, and everything possible for his comfort was attended to, but he continued to grow weak and, without special pain or suffering of any kind, so far as we have learned, passed away on Saturday, June 24th. His remains were shipped to the residence of his parents in Philadelphia, where they were interred Monday, July 3d.

The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the truth, of the brethren, but also as a personal friend. The knowledge of the truth, heart-abounding grace, the spirit of a sound mind, all contributed to the development in Brother Barton of a very noble character, highly esteemed amongst the friends in general and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and with the others of the faithful will henceforth be forever with the Lord. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

As one by one the number beyond the veil increases and the members this side correspondingly decrease, the great privilege of being servants of God and being found faithful as such looms larger and larger before our mental vision. We know not which of us will next be called to enter into the joys of our Lord in full, but we trust that all of the truly consecrated are in the waiting attitude, expecting, hoping, longing for the resurrection change, which the Apostle assures us is necessary, because "flesh and blood cannot inherit the kingdom," shortly to be established.—1 Cor. 15:50.

It is remarkable that as we near the consummation of this age, and the completion of the church, the opportunities for serving the household of faith seem to increase. And while old, active servants are passing beyond, new, loyal, zealous successors are being found by the truth. Thus the work on this side the veil is going grandly on.

Well did the Apostle write that the Lord's true people, enlightened, encouraged and fortified by the promises in the divine Word, "sorrow not as do others" in the presence of the great foe—DEATH.

BROTHER BAKER'S REPORT

This morning, June 24, at Portland, Ore., Brother Barton passed to his reward at 1:15. His end came suddenly, even though his low vitality and weakness gave evidence of his grave condition. Friday he appeared somewhat brighter than usual, sitting up for twenty minutes, after which he asked to lie down to sleep, as he felt tired. That evening he ate a hearty meal (for him), and talked hopefully of starting home soon. The brother's mind was apparently clear until the last, but he could not articulate well, owing to trouble due to a slight stroke of paralysis about four weeks ago. As death approached the cares of his season of illness seemed to vanish and his features relaxed, and, with a smile on his lips, he passed into the kingdom. Friday afternoon he expressed to Sister Baker his love for the brethren at the Bethel and particularly for dear Brother Russell, and that it was his hope to see them again. His only care has been his mother. The desire

to see and comfort her again probably did much to retain the slight hold he had on life for some weeks.

The opportunity of serving the brother has been a great blessing to all here, and while individual privileges of service were limited for obvious reasons, the privilege of serving his spiritual interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA.

THE ST. LOUIS CONVENTION

Although the attendance at the St. Louis Convention—June 22-25—was not large, it was an enthusiastic gathering and gave strong evidence of the Master's blessing. The Apostle's exhortation, "Be ye filled with the Spirit," seems to have been quite well realized by those in attendance. The exhibitions of the PHOTO-DRAMA OF CREATION in the evening were a very happifying feature of the convention. The pictures and the lectures—the Bible story from creation to restoration—seem to have a charm for Bible students everywhere. Like the charm of God's Word, they never grow stale.

The convention attendance varied from three hundred and fifty to six hundred and fifty, aside from the public meeting on the closing night. It was held in the Odeon Theater and was addressed by the Editor of this journal. The house was crowded to its capacity, twenty-three hundred, and at the same time an overflow meeting of Bible students was held in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p. m., Brother Russell came into the Convention Theater. He was welcomed with the Chautauqua Salute—the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds
Our hearts in Christian love."

After a few words of greeting and reference to the convention and its conclusion and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestations of earnest Christian love and zeal. Thus happily, joyfully, the first general convention of the season came to an end.

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HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

Mortification of the deeds of the body through the holy Spirit of God is here declared by the Apostle Paul to be essential to the attainment of everlasting life. But to some who had become his disciples, the Lord said, "He that believeth on the Son hath everlasting life." Again, "Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 3:36, 5:24) The Apostle John in his first epistle says, "We know that we have passed from death unto life, because we love the brethren"; and "He that hath the Son hath life."—1 John 3:14; 5:12.

We must not understand St. Paul to contradict our Lord and the Apostle John. Our Lord Jesus and St. John were speaking from the standpoint of God's reckoning—from the legal standpoint. Those who have accepted Christ, and have received of his atoning merit, have come out from under the Adamic death condemnation. Their present imperfections, as well as their past sins, are covered by this merit. Through consecration and begetting of the holy Spirit they have become new creatures in Christ. Hence the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. They are now "saved by hope."

The Apostle Paul is here speaking of the matter from the standpoint of its full accomplishment, when the church shall have obtained their spiritual body and are absolutely perfect, and have received the actual fulness of unending life. This will be attained only in our resurrection. No life can be everlasting, in the strict sense, unless it is to last forever; and this is not determined until we have made our calling and election sure. But it is reckoned to us so long as we are faithfully meeting God's terms and conditions. Life could not last forever under present earthly conditions, even though the penalty of death were entirely removed; for these conditions are not favorable thereto. Conditions and environments must be radically changed before life could last eternally and be enjoyed in its fulness.

The embryo of life that we have received from our begetting as new creatures is perfect so far as it has progressed; but it must continue to grow and develop, to make progress, until we are finally born perfect, complete, new creatures in the first resurrection. "Blessed and holy are they that have part in the first [chief] resurrection. On them the second death hath no power."

OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-begotten ones would not be at all applicable to the world in general. The Apostle Paul is telling us as God's spiritually begotten sons how we are to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the spirit, through the power of God. The spirit, or power of God, operates in various ways. For instance, God's message of truth is given to us, embodying the different features of God's great plan, showing us what is the will of the Lord for us. The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord and the more fervently shall we desire to do the divine good pleasure.

God through his holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's power, his spirit, in a general way; but the Apostle in our text is referring only to the influence of the spirit of God upon the soul. In the New Testament writings the work of the holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which he has begun, and must give him our full and hearty co-operation.

We are to go to God's Word, and are to study it prayerfully, using all the helps which his providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand his will. This operation of God upon us and in us through his holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so beclouded with the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because of isolation, they can at least meet with the brethren by means of the printed page.

THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly all that full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday, and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's plan at all. We have learned better now. God has shown us that the only way by which the church of Christ can ever attain to the heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a

natural life, so long as I do not sin?" One not begotten of God's holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain lord to his several servants represented opportunities of service for that master. The master placed an opportunity in the hands of each servant and expected him to improve it. So our heavenly Lord and Master places before his servants certain opportunities to be improved to his glory, and to be used as each has ability. These opportunities are given in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As new creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our covenant of sacrifice.

HOW THE HUSBANDMAN DEALS WITH HIS VINE

To each consecrated one who has entered upon this heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position he has promised. So all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grape-vine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foilage and to throw out branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superflous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great heavenly husbandman train his spiritual vine, that we may bring forth abundant fruitage to his praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life now held out to us—glory, honor, immortality—we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our heavenly Father has promised to work in us while we work out our salvation with fear and trembling.

MORTIFICATION OF THE DEEDS OF THE BODY

The real thought of the words, "Mortify the deeds of the body," is not what some have thought—to mortify our body. According to history, and according to some present practises, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the deeds of the body we are to mortify—the natural practises of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the spirit of God, the holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature—already reckoned dead—and hinder the growth of the new creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the holy Spirit we are to know how to use this human vessel. We are to remember, first, that it is reckoned dead as a human body, having been sacrificed with Christ when we made our consecration to be dead with him; second, that while reckoned dead, this body has actually been stimulated, quickened, revivified, to serve the new creature, as its property, its servant, in lieu of the spirit body which we are to have, but have not yet obtained. Every property of this body which can be used in the interests of the new creature, is to be utilized.

We are not to say, "If I use a certain natural talent which I possess, I can bring comfort or pleasure to others, or can promote some work of reform." The question for us is, "Will the use of this natural talent or power assist me as a new creature or assist in the work of gathering out and preparing the bride of Christ for her future work?" This is our present mission. There are those who can do the other things. So we find that the process of developing ourselves as new creatures and of assisting in the building up of the brethren in the most holy faith requires our undivided attention, and means a continual warfare of the new nature against the old. The Apostle calls it the warring of the spirit against the flesh. Our development into the likeness of Christ requires that we do good unto all men as we have opportunity—where it will not interfere with our consecration vows—but especially to the household of faith, as the Apostle tells us.

As our flesh is only reckonedly dead, and not actually, we are to be continually on guard. Our tongues are liable, unless carefully and prayerfully guarded, to speak slanderously or perhaps to make cutting remarks. All of our members are to be brought into harmony with God and his will. We are to have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to him to be directed. We are, by thus seeing him, to become more and more conformed to his glorious likeness. We are to endeavor to see everything from the divine standpoint. We shall never become perfect in the flesh; but so long as we are tabernacling in this body, it is our duty and privilege to compel the body to do the will of the new creature.

Our human body was once a slave to sin, a slave to the things of this present evil world. Now we are to say, "This body belongs to the Lord. I must control it to his glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my King. I am not to do foolish things. I am not to leap from the pinnacle of a temple to see if God will not protect me while I am trying to show that I am a special favorite of heaven. But under the guidance of the holy Spirit, I am to get the most out of this body that I can, in the service of him whom I have accepted as my new Master.

All this is necessary to our development of the character required for our great future work, not only for the coming age, but for all eternity. We are called to joint-heirship with Christ. We can scarcely grasp what this means. We would never be prepared for such an exaltation if we did not prove overcomers. And this means that there is something real to overcome. Overcoming means the development of character, growing strong in the Lord. He declares that he is calling for only such as do thus overcome.

DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The world will have a thousand years to bring their bodies into perfect harmony with the Lord's will, and they will not be required to sacrifice the legitimate desires of their flesh. But we are required, after we have accepted the present call, to sacrifice the interests of the flesh; and we have but a very limited time in which to develop the necessary character. God is now selecting and directing those only who of their own will wish to lay down their lives with Christ. They love him supremely; and he is pleased to call these holy ones his jewels. No good thing will he withhold from these. "Eye hath not seen, nor ear heard what God has in reservation for these who love him." These are going on from grace to grace, living not after the flesh, but after the spirit.

To the world it looks as if these are having a hard time. Moreover, the Bible says, "Through much tribulation shall ye enter into the kingdom." And again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Unless a man deny himself and take up his cross and follow Jesus, he cannot be his disciple. But, on the other hand, all true Christians will agree with the Apostle that it is possible to reach that degree of development where they will rejoice in all these experiences, rejoice while the flesh is being mortified, deadened. It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a reason why we should rejoice. We know that this is God's plan for us; and that by this mortifi-

cation of the will of the flesh, of the things of the flesh, we are growing in God's favor.

"Great peace have they that love thy Law, and nothing shall offend [stumble] them." So these have the peace of God ruling in their hearts. They have the knowledge that all of their affairs are under divine supervision. The world have their troubles and fears. Some who are rich in this world's goods worry for fear they will die in the poorhouse. Many misers have been found dead with a large amount of money secreted about them, having feared all their lives that they would come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the Lord's consecrated people, "Is he a fool?" They cannot understand our hopes, which are so blessedly real to us. Those who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed
Where truest joys are found;
And let our burning, loving praise
Yet more and more abound.
And gazing on 'the things unseen,'
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!"

RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

Sin is to be viewed from two different standpoints. The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less sear their own consciences by doing things which they know are wrong, and may thus further degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But with the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with him shall have the favorable provisions of the Millennial age, restoring them fully to God's image and favor. That will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next age. The present lives of some seem to be so hardening them that many stripes will be necessary in the age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the kingdom arrangements. What men do now may degrade or elevate them, but will not bring them either eternal life or eternal death; for the world are all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release from this sentence is to be brought about. Moreover, he has given a special message during this present age to which some of us have gladly responded. We have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with him, we will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through his Word and his providences to the terms and conditions upon which they may become members of the Christ company, the church company. God's provision is so broad that it has made ample arrangement for all their necessities.

Only now, therefore, is there such a thing as sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as the mouthpiece of the Lord, that if we, the church of Christ, sin wilfully after we have received the spirit of God—after we have come to a knowledge of the truth as it is in Jesus, and have tasted of the heavenly gift—there remaineth no more sacrifice for sins—only destruction. (Hebrews 6:4-6; 10:26-31) If we sin wilfully after we have left sin, then our course indicates perversion of mind, change of heart, a returning to a wallowing in the mire. None but the church can do this; for only these have passed from death unto life. We made a bonafide contract with the Lord, and he will not ignore it. He will hold us to it; and we must either fulfil our covenant or meet the penalty—eternal death.

THE CASE OF SAUL OF TARSUS

But no sins that we committed before consecration are those wilful sins which will bring the second death. Such wilful sins are committed after consecration. Let us take the experience of Saul of Tarsus as an illustration. It would seem that Saul did not commit wilful sin when he persecuted the church of Christ; for he said afterward that he verily thought he was doing God service. We can readily see how a strong character like Saul of Tarsus might think he was serving God in stoning St. Stephen and in other acts of like nature. He supposed that the followers of Jesus of Nazareth were violating the Jewish Law and trying to overthrow Judaism. He thought he was upholding God's institutions. He had no intimation whatever that he was doing anything contrary to God's will. When he was stricken down by the supernatural light and heard the Lord saying, "Saul, Saul, why persecutest thou me?" he was astonished, and said, "Who art thou, Lord?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent his servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, a chastisement. His semi-blindness for life was in a measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.—2 Corinthians 12:7-9.

As we understand the Scriptures, the merit of Christ's death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefore, either before consecration or subsequently.

WE REAP WHAT WE SOW

When one becomes a new creature in Christ, we understand that all the affairs of the old creature are settled legally before God's law. Whoever comes into Christ becomes dead as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating divine law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he—or she—may always have these weaknesses or their results to contend with. "As a man soweth, so shall he also reap," is a universal Law of God operating in our being, even though, through the ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the redemption through Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the new creature has that much more to struggle with. But he will have the Lord's sympathy, and he has the constant application of the merit of his Savior as a covering for

those sins and infirmities against which he is fighting. He has the throne of grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony so far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the age to follow this, when the whole world will be on trial for life or death eternal.

THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain;
I feel Thy strong and tender Love, and all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

"Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quick'ning life, to nerve my falt'ring will.
Thy presence fills my solitude;
Thy providence turns all to good."

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail—"Speaking the truth in love."

The Society's thought is that the truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

SOWING TO THE FLESH—THE RESULT DEATH

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

In this text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are new creatures and make a change merely in our profession, while still sowing to the flesh, the result will be not according to our profession, but according to our doing; and we shall reap the reward—corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made new creatures by the begetting of the holy Spirit, these are to go on to reach perfection on the spirit plane.

If we, then, who are of this class, live after the flesh—according to the desires of the flesh—we shall die. This does not mean that if any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh—pursue the desires of the flesh, follow that course in life—the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do not sow to the flesh—to sensuality or to any earthly desires contrary to the new nature—the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of the things of the fallen flesh, which are always contrary to the spirit.

If we practise those things which our understanding of God's Word teaches us he would not approve, seeds are thus sown to the flesh. Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. This might be done as respects our food and clothing, our home, our time, etc.; and this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare, the new creature is to say, "No, you cannot have it"; or "These things are too expensive for you."

There are not many who have made a sacrifice of their flesh; but it is to those who have done this that the Apostle is speaking. I, as the new creature, say to the old creature—the body—"I shall give you what I think is for your good. I do not understand that the Lord wishes me to kill you at once, for I need your service; but the Lord wishes me to have some practise in self-denial. You shall not have your desire now, because you do not really need it. I may, however, give it to you some time again, if I think that then you need it and if you are good."

THE BLACKSMITH AND THE DONKEY

If the new creature gives a free rein to the old creature about what he shall read, or eat, how long he shall sleep, at what time he shall get up, where he shall go and how long he shall stay, etc., the new creature will have his hands full—will he not? The spirit of the Lord is to actuate the new creature in thought, word and action and decide what he is to do, what he shall eat, where he shall go—is to control everything. If we sow to the spirit, if we walk after the spirit, we shall be overcomers, we shall reap life, life-everlasting. We must not yield to the old creature. By yielding we are sowing seed to the flesh, and by and by the old creature will say, "You have been in the habit of giving that to me, and you must let me have it"; and the result is likely to be disastrous to the new creature.

The matter reminds us of one of Æsop's fables which many of us have read. On a cold, frosty morning, a donkey pushed his nose in at the door of a blacksmith shop, where it was warm from a glowing fire. The blacksmith said to the donkey, "Get out!" The donkey replied, "You are stingy! I am only getting my nose warm." Presently the blacksmith looked around and perceived that the donkey had his whole head in. The blacksmith said, "Now get out, will you?" But the donkey pleaded that he was only getting a little breath of warm air, that his head surely would not trouble the blacksmith. After awhile the blacksmith looked again and saw that the donkey was half-way into the shop. Then he shouted, "Get out! get out!" But the donkey still insisted that he was only getting a little warm. So the blacksmith yielded. By and by he looked again and saw that the donkey was altogether in the shop. Then he sprang forward shouting excitedly, "Get out!" But the donkey said triumphantly, "Which of us will get out?" And thereupon he turned around and began to kick at the blacksmith. The donkey was in full control.

"THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding little by little to the desires of the fleshly mind. The end of the way which the flesh craves, the Apostle teaches us, is death. St. Paul does not say that the beginning of that way is death; but that the beginning of that way leads toward death. If

the old creature has gained a leeway, every step that is taken must be retraced, or the case is hopeless. The new creature is to say to the old creature, "You are not to be my master!" The old creature is to be made to know that the new creature is the Master. The new creature develops at the expense of the old creature, the old nature, which must be put to death.

These things are not true of the world now, but will be true of them as respects their sinful flesh, by and by. If any during the Millennium shall yield to the fallen flesh, gradually becoming more and more alienated from the Lord, the end of that way will be death. But they will have every assistance in their efforts to resist sin and to develop righteousness. To the church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

"Thou seest our weakness, Lord!
Our hearts are known to Thee;
O, strengthen Thou the weary hand,
Confirm the feeble knee!
Let us in life—till death—
Thy steadfast Truth declare,
And publish with our latest breath
Thy love and guardian care."

THE RIOT AT EPHESUS

[The first eight paragraphs of this article were reprinted from article entitled "Baptism Unto Repentance Not Baptism Into Christ" published in issue of February 15, 1903. Paragraphs 9-13 were reprinted from article entitled Reformation Costing Sacrifice" published in issue of March 1, 1903. Paragraphs 14 and 15 were reprinted from article entitled "The Riot at Ephesus" published in issue of March 1, 1903. The remainder was reprinted from article entitled "My Grace is Sufficient for Thee" published in issue of July 15, 1909. Please see the articles named.]

JOURNEYING TOWARD JERUSALEM

[With the exception of the paragraphs below, the following article was reprinted from article entitled "Take Heed to Yourselves and the Flock" published in issue of August 15, 1909, which please see.]

"I commend you to God and to the Word of His grace."—Verse 32.

Several points in Verse 28 are worthy of careful attention. The Revised Version, quoted above, says, "In the which the holy Spirit hath made you bishops," thus agreeing with the general Scriptural statement that the elders of the church are NOT OVER THE CHURCH in the sense of being a superior class, or "clergy" class, but are IN THE CHURCH—members of it—overseeing members, assisting members, by the appointment of the Lord through the channel of the church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of the other members, as opportunity may offer.

Verses 33 and 34 are a noble testimony. The Apostle had used his trade as a tent-maker not only for his own support, but for the financial assistance of those associated with him in the Gospel work. Praise God for so noble an example of devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared. He was imperfect, and was obliged to keep his body under—in subjection to his new mind, the will of God in Christ.—1 Corinthians 9:24-27.

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practise the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with himself in his kingdom.

THE MUNITIONS-MILITARIST CONSPIRACY

BY HON. W. J. BRYAN.

The real fight before the country at this time is to defeat the munitions-militarist conspiracy—a conspiracy which has for its object a revolutionary change in the nation's character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than three hundred millions worth a year, and they are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23 per cent. on powder, and the stock in the Bethlehem Steel Company has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten themselves upon the taxpayers of the country, and grow fat as the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of professional soldiers—militarists who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood two thousand years ago; they know no way of correcting a mistake of the mind except to cut off the head—no way of curing an error of the heart except to stop its beating—no way to settle a dispute between nations except to take human life.

To judge the militarists of the world by their program, they have never learned that nineteen hundred years ago a Prince of Peace was born, and brought into the world a Gospel of love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army—not made up of state militia, but of regulars—to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy—the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than

FIVE AND A HALF BILLIONS from all their crops last year—the banner year in our history. If we compute the farmer's NET income at 8 per cent of his gross income, we find that the net income of all the farmers from all their crops was about $440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than $4,145,000,000—the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, eight hundred and twenty-nine millions per year, would in five years duplicate every bank in the country, capital and surplus, and thus double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about $800,000,000 a year to educate the 25,000,000 school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF EDUCATION, FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy—least of all the Democratic party, the champion of the masses and the friend of peace. —*The Commoner.*

MINNEAPOLIS—WINNIPEG—SIOUX CITY—NEWPORT CONVENTIONS

MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger conventions. July 6th will long be a bright page in our experiences. We had a delightful meeting and fellowship with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the

WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the convention was a splendid success, and the auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor's public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the convention, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question and from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice that the Bible Students Association believes that they are taught by Jesus and the apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR—Greetings in our dear Master's name!

We, Associated Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord's overruling has been that we may not greet you face to face, and hear your kindly words of Christian love and helpfulness at the present time.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving his appointment in the proper spirit, and with this additional indication before us that "the night wherein no man can work" is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the truth, and the brethren.

It is already manifest that the action that has, for the present, prevented our sweet fellowship face to face, is another mark of the further accomplishment of the great work of the harvest. We rejoice with you Brother, and, as admonished by the Master, lift up our heads with rejoicing, seeing that our deliverence draweth nigh.

We are praying that the dear Lord's blessing shall abide with us all, till we are assembled beyond the veil, to bring the long-promised blessings to the poor world.

With much Christian love, and great appreciation of the honored position our dear Lord has called you to in this great work of the harvest, we, the undersigned, tender to you, not only the love of those in convention here, but of the dear ones in this portion of the harvest field unable to meet with us.

Your brethren by his grace,

THE WINNIPEG, MANITOBA, CANADA CONVENTION.

SIOUX CITY CONVENTION, JULY 6-9:

The attendance at this convention varied from three hundred to four hundred, but the interest was splendid and the spirit manifested by those in attendance was very loving indeed. The four days were filled with spiritual feasting, the evenings being given over to the PHOTO-DRAMA OF CREATION. On Sunday morning, July 9th, the Editor's topic was "The Good Shepherd," who gave his life for the sheep, and who when he puts forth his own sheep goeth before them, and who has other sheep of a different fold who also, in due "Times of Restitution," will be brought into harmony with the divine arrangements, and have a share in the blessings of the Lord for all who love him and who seek to walk in his way. After the discourse, the love feast followed, participated in by about four hundred.

The afternoon session was for the public, the topic being, "The World on Fire." The attendance was excellent, about 1,200 being present, on an extremely warm day. One very interesting feature noticed by nearly all the brethren is that never before has the public given so close, thoughtful and intelligent attention to subjects related to the truth.

NEWPORT, R. I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the Newport Convention, although not all of them found it convenient to remain during the entire eight days. Newport is a delightful summer resort of high class. The days were given to the convention program, and the evenings to the presentation of the PHOTO-DRAMA OF CREATION. As we expected, the public did not give any great heed to the convention, but we were pleased to note that they crowded the DRAMA and apparently took great interest in its presentation. The final public meeting, addressed by the Editor on Sunday, July 16th, was the only one in which the public to any great extent participated. The attendance at that meeting was approximately twelve hundred. We trust that the interest manifested and the large number of cards requesting literature may eventually lead to a considerable dissemination of the knowledge of the truth, and ultimately bring some hungry hearts into closer relationship with the Lord and his Word of truth, and that the latter may be more digestible and helpful than anything they have yet enjoyed, even from the same source.

INTERESTING LETTERS

RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:—

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions—not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a pilgrim meeting of a convention, and yet will not make the little effort necessary to have a regular class meeting, even when there are several interested. If such brethren could realize that they are disregarding the admonitions of St. Paul in

Hebrews 10:25, concerning "not forsaking the assembling," etc., it might make them more faithful upon this point. "Not forsaking" means the keeping up of attendance at meeting with some regularity. And it seems to me that if we ignore this word of advice it will make it easier to neglect other Scriptural suggestions.

Quite a number use their automobiles for country volunteer work, but the character of this service is very discreditable. Instead of nicely folded tracts they are sometimes twisted into a shape that makes them unreadable when straightened out. Friends have seen newsboys do this with their newspapers, but they forget that a large newspaper has so much body to it that such treatment does not harm it, whereas the same procedure ruins a little two-leaf paper.

Then as the auto is going twenty-five miles an hour they pitch a tract at each mail-box on the road. Probably one in ten lands somewhere near the box while the rest fall from five to fifty feet away. Some tracts land in the mud in the middle of the road. A week later you can find mud-covered literature for miles. These brethren reason that the work is the Lord's and he will overrule it all for good; they make this as an excuse for not doing their best. Such ought to know that fifty tracts conscientiously distributed will accomplish more than five hundred distributed in the other fashion. On account of confusion caused by literature getting mixed with mail intended for carrier, money for stamps, etc., I find there is a general order against putting literature in mail-boxes; some carriers even throw it out. However, if it is laid squarely on the ground under the mail-box it will almost always be picked up by the person coming for the mail. But such distribution should be avoided in windy or wet weather.

An even better plan is to carry a supply of pins, and pin each tract near its corner to the post supporting the box. A pin is easily pushed into the post sufficient to hold the tract, and its unusual position is sure to attract the person collecting from the box. It takes a moment's time, but results are better.

Another successful way to waste tracts is adopted by some brethren. These go through a train and whenever they come to an empty seat they place one on it. In a few moments the porter comes through and, gathering the literature from unoccupied seats, proceeds to destroy it. Besides, this course embitters the railway employees; and they are more likely to stop the next brother who attempts to distribute tracts. Hundreds of thousands of tracts have been wasted as a consequence of thoughtlessness.

Yours by his grace, B. H. BARTON.

A RECOMMENDED CURE FOR PELLAGRA

DEAR FRIENDS:—

Frequently I have seen in THE WATCH TOWER little helpful hints to the Lord's children about their health and various similar things. It prompts me to write you concerning an affection, pellagra, which seems to be very wide-spread and is taking a large toll of death every year, especially among the poor. I have been making a special study of the disease for two years, having had its early symptoms myself, and can highly recommend a most simple treatment which I believe will relieve every case, unless the patient is practically dead, and which is easily available to every household.

As you know, pellagra is beginning to rank with tuberculosis as a scourge to the poor, and it may be that the Lord has led me to use my medical knowledge in his service in lieu of my deficiency in truth knowledge. It might be more in keeping with the spirit of humility to omit my name in telling the brethren of this, though I have stood sponsor for it publicly by reading a paper on the subject before the meeting of the Texas Medical Society held at Galveston on May 9th last. Trusting for your continued favor in the Lord, I am

Very sincerely, GEORGE D. FAIRBANKS, M.D.

[This formula we will be pleased to mail to any of our readers or their friends suffering from pellagra. Address WATCH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brooklyn, New York.]

FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:—

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the throne of heavenly grace—that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER and humbly thank the Lord for his great blessing and abundant food, which are before the church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your brother in our Blessed Redeemer, ATH. KARANASSIOS.

PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:—

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the pin he thought, "I can't disgrace that pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privilege in the spread of the truth, I remain

Your sister in Christ, MAUD HODGSON,—Md.

GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:—

I am just wondering if it isn't an opportune time for sending tracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the truth upon subjects which would be interesting to them at this particular time.

Your brother and servant in the Lord, A. B. DABNEY.

GREEK BRETHREN AS BIBLE STUDENTS

Learning of considerable interest among the Greeks, the Editor invited them to meet him at the Bethel Home, July 27th. Twenty-two came (19 brothers, 3 sisters). We had a most enjoyable season of fellowship—conferring respecting our Father's plan and the meaning of his word. Three symbolized their consecration to be dead with Christ.

For some time they have been publishing THE WATCH TOWER in Greek at a cost of over 35 cents per copy, or $9.00 per year each, for their 80 subscribers. Now their funds are exhausted. We advised that under the circumstances they should discontinue the publication. They demurred that they needed the heavenly food or would starve. Finally one of their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to his truth. We pass on this cup of refreshing to our readers.

The progress of the truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.

CONFESSION OF SIN ESSENTIAL TO FORGIVENESS

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

The Apostle John is not here addressing the world of unbelievers, unjustified persons, "sinners" in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we." The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars:

First. It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the grace covenant—the covenant of sacrifice. (Psalm 50:5) On the contrary, all should be informed of the fact that repentance and a positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved," and be treated as "sons of God," and enjoy the privileges of this relationship—prayer, fellowship with God, divine care, or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest, Jesus Christ the Righteous.

Second. This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds—DECEIVING THEMSELVES and laying themselves liable to many grievous errors, as the Apostle declares in connection with our text.

BASIS OF TRUE FELLOWSHIP

The Apostle John in writing this Epistle clearly states his object, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (1 Corinthians 3:1, 2; Hebrews 5:12-14) Of course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as light, and sin and every evil as so much of opposing darkness. God himself thus considered would be the very perfection of Light—"in him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

But who are the "brethren"? Our Lord tells us that not all who profess his name are true brethren. He says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs], but he that doeth the will of my Father which is in heaven." We thus see that it is by our deeds, and not merely by our professions, that we are accepted of the Lord. Again, he says, "Who are my brethren? . . . Verily, I say unto you, he that doeth the will of my Father, the same is my brother."—Matthew 7:21; 12:48-50.

We are not, therefore, to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and one baptism into the one Lord.

SHORTCOMINGS AND FAULTS ARE SINS

But while this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of sin. Although under our grace covenant arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done, nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may properly be termed sins, as in our text; for "sin is a transgression of the Law," however unintentional it may be.

But the divine arrangement under the grace covenant, on behalf of the Lord's people, is that these unintentional faults and shortcomings need not be charged up against us as sins; but may instead be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin—keeps us clean from sin, if we continually make application for forgiveness, because of realization of imperfections of our flesh.

AN INSIDIOUS SNARE OF THE ADVERSARY

Further on in this Epistle, the Apostle uses the word "sin" in a different sense from the above, saying, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him nor [even] known him. . . . He that committeth sin is of the devil. . . . Whosoever is begotten of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is begotten of God." Again he says: "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 3:6-9; 5:18.

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin—not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to wilfully, knowingly and intentionally engage therein. All who so love sin and wilfully do it and approve it after they have a knowledge of the truth, are children of darkness, who love darkness and who thus show that they have the spirit, or disposition of Satan.

INJUSTICE TO THE BRETHREN INEXCUSABLE

At first thought, many may be inclined to say, "Well, I am in no danger of that sin; for I am sure that I would not commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sins may come upon us without being at the time a wilful sin, but which later might become wilful sin. For instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we should come to a clear knowledge of the truth respecting the subject, and fail to repent of it to the Lord and to undo so far as is in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus endorse the sin intelligently, would appear to make of it a will-ful sin.

With this view of the matter, the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth toward each other, or toward any. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and

there rememberest that thy brother hath aught against thee [that some one has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever injury you have done him], and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."—Matthew 5:23, 24.

In describing those who sin wilfully, the Apostle Paul uses very strong, figurative language, declaring that inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that he laid down his life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. He says that inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the atoning blood, counting it not a sacred thing, but common—these do despite to the spirit of divine favor which had held out to them freedom from the yoke of sin and ultimate release from its penalty, death, and the attainment, as the Lord's people, of the crown of life eternal. —Hebrews 10:26-29.

CONFESSION OF SIN PRECEDES FORGIVENESS

But let us return to the consideration of the other use of the word "sin" as found in our context, and apply the terms to the faults and imperfections which God's people are zealously striving against, seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors, and more than conquerors, through him who loved them and bought them with his precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary.

It may be asked, What difference can it make if they are seeking to live godly, whether they claim to live perfectly, or admit that they are imperfect and apply continually for cleansing through the precious blood? We reply that it makes a great deal of difference. Only as we confess our sins can they be forgiven. Consequently, those who deny that they have any sins, faults, imperfections, have a great load of them uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy Spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, revealed in his Word as meat in due season for the household of faith.

Thus we see that there is but one proper course of faith and conduct in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and he would not fellowship with them, but will leave them to the darkness of their own way. Can we wonder, then, that so many are in darkness and lack evidences of fellowship with God when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of divine appointment and approval?

These things are written not to cultivate in us the thought that we may sin with impunity, may be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not"—that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength to fight a good fight against sin.

OUR TEXT APPLIES TO THE CHURCH

"If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." Here again "any man" does not refer to those who are out of Christ, but to those who are under the terms and conditions of the covenant of grace. Such alone are addressed in this epistle. The world has no Advocate with the Father, because it has not accepted Christ; and he is the Advocate only for those who have accepted him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of divine justice, interested in our welfare and forgiveness; he is in addition the One who gave himself for us, who at Calvary finished the work of providing a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness [confidence] to the throne of grace," not only realizing that God is for us, and that the Lord Jesus sympathizes with us, and is our Advocate, but also and especially realizing the merit of the sacrifice which he has already deposited with justice, and which he fully imputed on behalf of all who love and obey him, upon their acceptance of the Father's terms.

But, says the Apostles, "He is the propitiation not only for our sins [the church's sins], but also for the sins of the whole world." What does this mean? Is he the Advocate for the whole world? No. The world has not been called and drawn to holiness and truth. During the present age "no man can come unto Christ except the Father draw him." At present the drawing influence of the truth is extended only to "him that hath an ear to hear." The great mass of mankind have never in any sense of the word heard of the grace of God and of the propitiation and forgiveness provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation is "for the sins of the whole world," just so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial age has been promised and is being prepared; and it is concerning that age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto me." It is by virtue of his having been lifted up as the Propitiation, the Sin-offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey him; while "whosoever will not obey that prophet will be cut off from among the people"—in the second death.—Acts 3:23.

THE TEST OF OBEDIENCE

As the drawing now done by the Father is not a compulsion, but merely a constraining by the truth, through a knowledge of it, so the drawing of the Millennial age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and truth constraining toward love for righteousness and thus to the reward of righteousness—eternal life.

The Apostle seems to intimate in the Epistle from which our text is taken that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him. He then gives us a test by which we may judge accordingly whether or not we are new creatures in the Lord and have the love of God developed in us to any extent. The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the spirit of God, the effect will be to cause us to will and do his good pleasure —to the extent of ability.

This ability should be continually on the increase year by year, And although we may not hope to be perfected until we shall be "changed" and granted our new resurrection bodies, nevertheless, all the while we may keep so close to the Lord in the spirit of our minds that we may have continual fellowship with him, and by confessing our faults and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the imperfections of the flesh—that in our flesh dwelleth no perfection.

ORDINATIONS—TRUE AND FALSE

The word ordination, as applied to the Christian ministry, seems to be very imperfectly comprehended by the majority of people—including ministers. The ceremony practised by some Christian people in connection with the appointment of their

ministers—such as laying on of hands, etc.—is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

The proper thought connected with ordination is that which the Bible gives when we read that the Apostle "ordained elders in every church." (Acts 14:23) Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands—by the congregational vote. Every elder and every deacon scripturally chosen by the vote, "the stretching forth of the hand" (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

In thus ordaining elders and deacons, the Lord's people are instructed that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a deacon or an elder implies that they believe that such a person possesses the divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the holy Spirit, which is the divine authorization to preach or to teach, as set forth in Isaiah 61:1.

All of the Lord's spirit-begotten people are ordained in this general way to speak in the Master's name the wonderful Words of Life, according to their opportunities. But when a congregation of such ordained, spirit-begotten children of God chooses from its midst some to be elders, others to be deacons, it implies that they consider the ones chosen to be especially qualified, "apt to teach"—ensamples to the brethren in word, in conduct.—1 Tim. 3:2-4.

The wrong thought respecting ordination is the one which ignores the divine anointing (Isaiah 61:1), and which merely looks to the education and the talents of the one elected. Thus ignoring the divine test, many today are serving as ministers and elders in the church of Christ who would make no profession of being spirit-begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no divine blessing or power.

The most erroneous thought respecting ordination is that held by the three oldest Christian denominations—the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. With these ancient churches, ordination has a different meaning entirely. They claim to have apostolic succession of authority—that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from the hands of the apostles. They claim that before the apostles died, there was a special order of bishops ordained in the church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of these denominations. They claim that only such as they ordain are Christian ministers.

In a word, these three ancient churches have set aside entirely the divine ordination. the anointing of the holy Spirit, and substituted an authorization through a so-called "apostolic succession" of power and authority. Not only did Jesus tell us that there were only twelve apostles, but Revelation 2:2 points out this grievous error of those who claim to be apostles and are not, but do lie.

SOME IMPORTANT QUESTIONS

The above condensed statement of what is really meant by the ordaining of Christian ministers should be read over repeatedly until fully comprehended. Then the following questions and answers will be better understood.

(1) Are all elders and deacons chosen by congregations of God's people to be considered divinely ordained?

No, no one can be considered divinely ordained who has not received the begetting of the holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the divine Word, means the giving to that brother of a proper election or ordination to be the representative of the congregation in the name of the Lord. No brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service—in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

(2) If it is proper that all elders and deacons should thus be ordained and should not attempt to serve regularly, without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?—Galatians 1:1.

No man or congregation is competent to appoint or elect an apostle. No congregational vote would make one of the brethren an apostle. That is a special office or function which is of divine appointment solely. Thus the Lord Jesus appointed only twelve apostles—"twelve apostles of the Lamb" —St. Paul taking the place of Judas, who lost his apostleship. (Rev. 21:14; Psalm 109:8; Acts 1:20) It is in this particular that the Church of Rome, the Church of England, and the Greek Church do violence to the principles of God's Word, in that they claim to make, but do not really make, apostolic bishops—bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the church at Antioch ordained Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the message to others. The Antioch church did not ordain the Apostle Paul to be an apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows.—Acts 14:26-28.

(3) Does the WATCH TOWER BIBLE AND TRACT SOCIETY ever "ordain" ministers or representatives in connection with the harvest work?

It does. All the pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the pilgrims who are its representatives as well as the representatives of the Lord and his Word.

(4) Has the WATCH TOWER BIBLE AND TRACT SOCIETY the right to withdraw ordination from a pilgrim brother?

Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

(5) Would the withdrawal of the Society's appointment or ordination mean that the pilgrim thus suspended from its service would have no right to preach thereafter?

Surely not! In withdrawing its appointment from a pilgrim the Society would merely be indicating that for some reason it no longer was represented by that pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The pilgrim brother thus dropped from the pilgrim list might still be a brother and be so esteemed by the Society, but might not be any longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

(6) What is the meaning of V. D. M., and what would be signified by the conferring of the V. D. M. degree?

The title V. D. M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. The three letters represent the Latin words, *Verbi Dei Minister*. The English of this is, "Minister of the Divine Word." When, during the dark ages, the divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the divine Word; for the divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high-sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural. To confer the degree of MINISTERS OF THE DIVINE WORD would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the examining board found worthy of being called a minister of the divine Word.

(7) Are there any such ministers of the divine Word now?

Yes, assuredly! Every pilgrim sent out by the Society is sent out as a minister of the divine Word, not a minister of creeds, nor of "isms;" but purely and simply a minister of the Word of God. And in every case where a congregation of

the Lord's people has elected a consecrated, spirit-begotten child of God to be an elder, they have by their election ordained, or set apart, or indicated, that elder as being a minister of the divine Word—one who serves, distributes, dispenses the truth of God's Word.

(8) What is the object of the Society in getting out a list of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a MINISTER OF THE DIVINE WORD?

Those questions are designed to fill a long-felt want. The questions are quite unsectarian; they are all Scriptural. The Society desires to know from the pilgrims who are now in the service, or from any others who may at any time represent the Society as pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any brother not willing to answer those questions would be considered to be confused in his mind, unstable, and hence not qualified to teach—not "apt to teach." This would not imply that he might not still be a brother, but that he would not be considered a brother suitable for the pilgrim service. Neither would it mean that the brother must not preach, but merely that the Society would not recommend him as an exponent of the divine Word.

Any brother willing to answer the questions, but showing considerable confusion in his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the truth respecting God's Word. Such a brother would properly be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION

Many of the sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practise and instruction which they might thus derive. Elders and deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible students everywhere, if they would choose to eldership such as could answer these questions so as to be worthy of the Society's V. D. M. degree. This might make a good many changes amongst the elders, but we believe that they would be profitable changes. Furthermore, we believe that all elders earnestly desiring to teach the truth, and the truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7) Next to the importance of the election of only a consecrated, spirit-begotten child of God to eldership should be the question—To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an elder any brother who has not read at least once the entire six volumes of STUDIES IN THE SCRIPTURES, or who is not a regular WATCH TOWER reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's cause and the Lord's people.

ST. PAUL'S SORROWS AND JOYS

SEPTEMBER 3.—2 CORINTHIANS 11:21-33.

ST. PAUL THE HERO—HIS LOYALTY, FAITHFULNESS, ENDURANCE—HE SUFFERED FOR CHRIST'S SAKE—AND FOR THE BRETHREN'S SAKE—IN THAT HE DELIGHTED TO CARRY THE MESSAGE OF GOD'S GRACE—WHY THE ENUMERATION OF HIS SUFFERINGS IN THIS LESSON—SURELY "A CHOSEN VESSEL!"

"My grace is sufficient for thee; for my power is made perfect in weakness."—2 Corinthians 12:9.

What a wonderful man was St. Paul! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God—to do, not his own will, but the Father's will—that the Lord could use him as an apostle, as a mouthpiece, as a servant, to a greater extent than he ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master. Our Lord had only three and one half years of service, while St. Paul had a long ministry—a long period of service for God and for the church. Besides, it was not possible for the Master to go into the details of the divine plan; for even his devoted followers, including the apostles, were natural men, who did not receive the begetting of the holy Spirit until Pentecost. Hence we read that Jesus' teachings were chiefly in parables and dark sayings.—1 Cor. 2:14; Matt. 13:10-17.

On one occasion the Master declared to his disciples, "I have many things to tell you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; . . . and will show you things to come." (John 16:12, 13) There were no such limitations on St. Paul and the other apostles. Their epistles were addressed to the saints of God in various quarters, to whom they wrote freely upon every feature of the great subject—the divine plan of salvation. Some of their writings were along lines that they declared were suitable for "babes" in Christ, and others were "strong meat"—the deeper things of the divine plan. (Hebrews 5:13, 14; 1 Peter 2:1-3) But they wrote only to the spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

It is not strange that the adversary was able to stir up some little sectarianism even in the primitive church, as St. Paul remarked, criticizing it: Some said that they were of Paul; some, that they were of Apollos; some, that they were of Peter. (1 Corinthians 1:11-13; 3:1-7) But all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them; and that they should all be Christians, taking none other name than that of the Master. This same spirit manifested itself otherwise, too. The apostles needed to grow in grace and in knowledge, as well as did the remainder of the household of faith; and although they had special blessings of the Lord, yet they did not all have the same length of vision at the same time.

St. Paul, the most learned of the twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and his followers. But after his eyes of understanding had been opened, and after he had become a spirit-begotten new creature, St. Paul manifested a wonderful insight into the things divine. Explaining this insight, he declared that he had visions and revelations more than had all the other apostles of the Lord together.—2 Corinthians 12:1, 7, 11, 12.

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto me. . . . I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than he could use an illiterate man; and of some of the remainder of the apostles it is written that even the multitude perceived that they were unlearned and ignorant. (Acts 4:13) Not so with St. Paul, however. He had education and a wonderful breadth of mind. All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other apostles, the things pertaining to the new dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the kingdom privileges. (Ephesians 3:1-12; Colossians 1:25-27) Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of the twelve, that he was not to be ranked as an apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship, and that he was not a whit behind the very chiefest of the apostles in the understanding of the divine program—yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken.—John 16:13; 2 Corinthians 11:5; Galatians 2:2-10; etc.

HIS SUFFERINGS FOR CHRIST

St. Paul labored hard with the church at Corinth; and to have them fail to make proper progress in the truth because they thought of him as an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet for the sake of his hearers, he would inform them along certain lines. And how glad we are that the holy Spirit so directed the Apostle, that we also may know him better and may fully appreciate his loving loyalty to the King of kings and the fact that he was the chosen vessel of the Lord for the communication of the truth even to the household of today!

But the Apostle did not boast about himself—about his talents, about his oratory, about how the people were spellbound, about how many people recognized his ability, etc. No; he rather would boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the truth's sake—scourging, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. To him these things were the marks of divine love and favor, and bore witness also that he was a lover of the Lord and his righteousness, and that he had been willing to suffer for the Lord's sake, for the truth's sake.

Thus seen this lesson is a very valuable portion of the Word of the Lord. It gives us information which we find in no other quarter. It sets before us crisply a picture of a soldier of the cross and what he endured. It says to us, "Be thou faithful unto death"—follow in the footsteps of Jesus and this noble follower of his—boast not in yourself, but in the Lord and in your privileges of service in connection with his truth.

THE SECRET OF HIS SUCCESS

By and by will come the time when the noble St. Paul and the less prominent of the Lord's followers will all be received by him into eternal glory, and be presented before the Father without spot or blemish. (Ephesians 5:25-30) But we may be sure that every one in that glorious company will have been a faithful soldier; not a deserter, not ashamed of the Lord, not ashamed of his truth. Of such the Master declares that he will not be ashamed, but will confess their names before the Father and his holy angels.—Matthew 10:32, 33.

The secret of the Apostle's endurance of so great privations—scourging, imprisonment, buffetings of various kinds—is presented to us in the words of our golden text. The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every successful Christian life? Was it not even so of our Master—that the Father's spirit in him, his reliance upon the Father, and his looking for the light of the Father's countenance, were indeed the power of God working in our Savior to will and to do the Father's good pleasure?

The same is true with every follower of the Lord since his day. The Master truly said of his followers, "Without me ye can do nothing." (John 15:5) It is the divine power which operates through our Lord Jesus, through the Word of truth, through the followers of Jesus; and this power can operate in the weakest members of the body of Christ as well as in the strongest. The Lord's grace is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally, but in answer to their appreciation of their need and their prayerful request for grace divine in every time of need.

MILITARY DUTY EXEMPTIONS IN BRITAIN

Our London Office writes: "We are trying to get our regular office helpers and the elders of the I. B. S. A. meetings exempted from military service. The War Office is agreeable to having the case stated before the Civil Courts soon. At present, about 60 brethren are in prison for refusing military orders; about 60 have been exempted so long as they do work considered of national importance; about 20 have joined the non-combatant corps arranged for by the Government. You will see by these figures that the majority of the brethren involved declined to accept military authority. The above figures refer only to single men. The married men's compulsion is only beginning to come into operation. These also will appeal for exemption; but it remains to be seen whether they will refuse to accept the non-combatant corps and, by so doing, forfeit the allowance provided for the wives and children of soldiers. The situation is certainly trying. Some of our brethren, eight at least, were taken to France, and afterwards sentenced to be shot for disobedience. The sentence was reduced to ten years penal servitude, and we have just learned that they are now in civil prisons in England. The military powers seem to care little for the civil authorities. These experiences are doing good to the church as a whole, by sending it to prayer and causing an increased exercise of love and sympathy. No doubt, too, all this is a stiffening process in preparation for harder and darker days to come."

We wish our dear brethren of the warring nations to know of the loving sympathy of their dear brethren of the neutral countries. Surely, many prayers are ascending from brethren of the I. B. S. A. everywhere! Examples of loyalty to the King of kings are everywhere having a strengthening and stimulating effect.

We quite agree with the proposal to gain exemption for class elders as ministers under the laws. This does not mean that we recognize a "clergy" class as distinct from a "laity" class in Christ's church, "All ye are brethren"—all are ministers (servants) of Christ. But if one law excuses some brethren, and another law or arrangement excuses other brethren, and if no law excuses still others, it is for us to obtain for each other all that the laws permit us to have.

THE ARREST OF ST. PAUL

[Paragraphs 9 and 10 of this article were reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. The remainder was reprinted from article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. Please see the articles named.]

ST. PAUL A PRISONER IN THE CASTLE

[Paragraph 1-4 of this article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. The remainder, excepting the paragraph below, was reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. Please see the articles named.]

In this experience of St. Paul there is a lesson for us that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own deliverance—even St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection; and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous manner.

How often we find in the pages of history that violence and unreason have been manifested in the name of religion and for the defense of various sects! How utterly foreign to all such conduct is what St. Paul designates "the spirit of a sound mind"—the spirit of reason, justice—not to mention the spirit of generosity, loving-kindness and tender mercy! As the sight of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this depicted in today's study, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that by the grace of God we will never be thus foolish, thus, wicked, but contrariwise will become the more gentle, the more kind, the more Christ-like, as the days go by.

THE MESSIANIC REIGN

"Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth and righteousness.

"O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every ransomed soul;

"When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs
When He who conquered death shall win
The mightier conquest over Sin."

THE DIVINE SCROLL—WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?"—Revelation 5:2.

The words of our text are a part of the proclamation represented as being made throughout heaven: "Who is worthy to open the book [the scroll], and to loose the seals thereof?" The book in this case seems symbolically not to represent the Bible, but the divine plan, with its times and seasons. The Bible is indeed a record, but God had the plan before the Bible was written. He had this plan from the very beginning. He had not disclosed it to the angels—not even to the Logos. Nor did he disclose its time features fully to our Lord Jesus while he was in the flesh. And after his resurrection Jesus spoke of these times and seasons as things "which the Father hath put in his own power."—Acts 1:7.

The fact that God had a plan relating to the fallen race had been intimated to Abraham. God had declared to Abraham unconditionally that he would bless the world of mankind. He also pointed out later in the types and shadows of the Law certain features of the way by which he would bless the world. He declared that there would be a Redeemer; but who the Redeemer would be was kept a secret. Although both angels and men desired to know they were not permitted the knowledge. The prophets spoke by inspiration some things concerning this Redeemer, but they knew not the meaning thereof.

In due time the Logos was sent forth. He was a loyal Son before he was sent. He undertook to do the Father's will, not yet knowing what it would cost to be the Messiah; for God had kept these things secret. He manifested his faith, his trust. He delighted to do the Father's will, even to the taking of a lower nature. And so he humbled himself from the glorious condition in which he was and took upon himself the human nature, became a man—a perfect man, not a sinful man. Our Lord did this in order to carry out the great program which the Father had in his own mind and which he had not revealed to any other.

When Jesus reached the age of thirty years, the earliest age at which he could present himself to God, under the Law, he went to Jordan and made a consecration of himself with the determination to do everything that was in the Father's plan—every thing that typically and prophetically had been written in the holy Scriptures concerning himself. "Lo, I come (in the volume of the book it is written of me) to do thy will, O God;" "I delight to do thy will, O my God; yea, thy law is within my heart," were his expression, as recorded. —Hebrews 10:7, 9; Psalm 40:6-8.

This was our Lord's consecration. His human nature became his sacrifice. He laid down his life. He did not finish laying it down at Jordan; but so far as his will was concerned, it was given there. He there became the Priest, the great High Priest, his flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years of his ministry he carried out this sacrifice satisfactorily. And everything that the Father had given him to do was finished at the cross.

THE DEEP THINGS UNFOLDED AT JORDAN

Our Lord Jesus received the anointing of the holy Spirit when he came up out of the water at his baptism. Then the heavens were opened unto him. The higher things which he had not previously understood became clear. The Scriptures were unfolded to his view. He knew that he was going up to Jerusalem to be crucified. He knew that he would be betrayed by one of his chosen disciples, and he knew which of them would be the betrayer. He knew these things because he had been begotten of the holy Spirit and accepted of God as a Son on the divine plane.

During these three and a half years he was the Messiah, the Sent of God. He was the Lion of the Tribe of Judah. He had sacrificed his will, but this was not sufficient. God wished him to sacrifice not only his will, but actually to lay down his human life. And God purposed to prove him by certain crucial tests. So he was "tempted in all points like as we are; yet without sin." When all his testings were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth.

Here the words of our text find their answer. The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honorable One of all the host of heaven the first opportunity to prove his worthiness to loose the scroll of God's great plan, and to fulfill its provisions. He was given this opportunity because, as the First-born of Jehovah, he had the right to the first privilege of service. And he did not allow the privilege to go by. He accepted it. He was faithful. He humbled himself to human nature, and thus he became the Lion of the Tribe of Judah, of which tribe he was born as a man. He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David.

PROCLAIMED WORTHY BY THE ANGELS

Our Lord's worthiness was not then proven. It was not until he cried with his dying breath, "It is finished!" that the demonstration was complete. All the way down from Adam to Jesus no one had been found worthy to open the great scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, "I beheld and lo, a freshly slain Lamb!" And the voices of myriads of angels were heard proclaiming, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Revelation 5:12.

Jesus had not proven himself worthy of this great honor when he made his consecration, but when he had finished his course in death he was then worthy to receive glory, honor and power. After his resurrection and ascension the scroll was given into his hands to be opened. This means that the divine plan as a whole was here made known to him—for he already had knowledge of much of this—but all things were given him to unloose. There had been some things that our Lord did not know. He had said, "Of that day and hour [of his second coming] knoweth no man; no, not the angels in heaven, nor the Son, but my Father only." (Mark 13:32) A part of the plan was written on the outside of the scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. The execution of God's plan was then given into his hands.

GRADUAL OPENING OF THE SEALS

The opening of the seals has progressed during all the Gospel age. The whole plan of God is represented in this book—the scroll. It has required all of the present age and will require all of the next age to complete the plan. The plan of God includes the "restitution of all things spoken." We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after his ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto him, so would he reaveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might!

NORFOLK CONVENTION A SUCCESS

We had hoped for a thousand Bible students at the Norfolk, Va., Convention, but had a splendid season of refreshment with the approximately six hundred (625) who did attend. After all, it is not numbers, but soul-fellowship which makes a convention a success. And when it is remembered that this season twelve general conventions have been provided, instead of one as formerly, it is not surprising that the attendance at each is considerably less. Besides we have had scores of one-day conventions. One effect of this scattering the conventions is that many dear Bible students have been privileged to attend a Bible Students' convention for the first time. Their soul-satisfaction, their spiritual joy overflows from eyes and lips. Truly we are having times of refreshing —spiritual!

Norfolk has been no exception to the rule. The Lord met with his people! It was good to be there! We knew this before our arrival—from letters and post-cards, saying, "The best yet," "the best ever," etc. But it is always so to the spiritually minded and grateful hearted children of God.

The program was faithfully carried out on the different days as follows:

Saturday,	July 22.....	"Enrollment Day"
Sunday,	" 23.....	"Our Captain"
Monday,	" 24.....	"Soldiers of Christ"
Tuesday,	" 25..	"Our Warfare"
Wednesday,	" 26.....	"Our Sacrifices"
Thursday,	" 27.....	"Our Triumph"
Friday,	" 28.....	"Our Peace"
Saturday,	" 29.....	"Our Home"
Sunday,	" 30.....	"Our Government"

Pilgrim Brothers Burgess, MacMillan, Graham, Thornton, Meggison, Barber, Thorn, Wright, Herr, Toole and Johnson gave addresses on the topics named. Brothers Baeuerlein and Meggison served acceptably as Chairmen.

The Editor conducted a Question Meeting and had a children's Consecration Service on the 29th, and on Sunday the 30th closed the convention with an address, on "Jehovah's Government," and a love feast. Then came the service for the public at 3 p. m., topic, "The World on Fire." About 1,300 were present.

OUR VOW UNTO THE LORD

BELOVED BROTHER RUSSELL:—

It is on my mind to write you respecting some of the experiences I am having with the Vow. Long ago I reported to you my own experiences therewith. Whatever mistake I once made in respect to resisting the Vow God long ago overruled for my good, and it seems has since blessed the experiences to the good of some others. For no one can think of an objection to the Vow which the devil had not previously suggested to my mind

Recently an intelligent brother and sister were hesitating to take the Vow because, as they said, they were afraid they could not keep it inviolate. I pointed out that God does not expect anything unreasonable, though he will not accept less than our best efforts. They saw the point, and both took the Vow immediately.

In commending the Vow, I show that the Lord had manifestly directed you in formulating it. I note the seven clauses, and call attention to the fact that seven in Scripture usage is a designation of completeness, perfection. I point out that this could not have just "happened," any more than you "happened" to write THE STUDIES IN THE SCRIPTURES.

I next show the Vow is made to the heavenly Father, and not to Brother Russell in any sense, and is but a reiteration, an emphasis, of our original vow of consecration—"Thy will be done in my mortal body." It is all expressed there. The special designations you use are but reminders of this all-important thought—"Thy will be done in my mortal body," and any who do not want the Lord's will done in their mortal bodies should never have covenanted to that effect in the beginning. Surely every consecrated child of God desires that the heavenly Father's rule should "come into his heart more and more," and that the divine will should have a sanctifying influence upon his life constantly!

I do not neglect to lay stress upon the fact that the adversary of God does not want the heavenly Father's will done in our "mortal bodies," and the reason therefor; while in the Vow is a condensation of many texts of Scripture given us for the express purpose of helping us into the kingdom. I sometimes thus contrast the work of the "two Masters."

Furthermore, I endeavor to point the attention of the dear friends to the solid Scriptural basis upon which the entire structure rests, the foundation for every thought embraced in the Vow. In extreme cases I present many texts to this intent. Sometimes their eyes open with surprise when they finally see how simple the whole matter is, yet how incontrovertible!

Frequently I ask upon whose strength they relied when they made their vow of consecration; then remind them that while the arm of flesh will fail, The Everlasting Arm, never. So in the strength of the Lord is this Vow to be taken, keeping before their minds the fact of Satan's activity, his stealth, his wiles, his purpose to deceive. Then I further ask what disadvantage could possibly come to any one from a firm resolve to be more "on the alert to resist" every encroachment of sin, the influence of Satan, and suggest that the only "reasonable way" to combat these is the divinely-appointed way.

All must agree that they would be greatly assisted in developing a Christlike character by "more carefully scrutinizing their thoughts and words and doings," and that a firm resolve to do this, a vow to do so, of necessity must be assistful in attaining the desired end. The All-seeing Eye notes everything, even our very thoughts. To stand approved, I point out, we must have assistance. Through the Vow, this is pledged in a very special sense—"Ask and ye shall receive." In the Vow we are in the strictest sense asking in advance for "help in time of need," for protection from "the snares of the fowler," while vowing that we will be on the "alert" against these.

In the final analysis, what can be found against the Vow? Absolutely nothing—save the objections aroused by Satan, who is the adversary of God, the Opponent of Righteousness, the enemy of truth, the railer against purity, the hater of everything good. Praise the Lord for the Vow! Surely none has ever taken it in the right spirit without realizing that increased blessings have come to his own head and heart!

May God bless you richly for this, as well as for all other features of your great labor of love! Truly, God is with you! O how keenly do I realize this, and how deeply do I appreciate the fact! My heart is filled with gratitude, thrilled with joy, by every evidence of the heavenly Father's loving provisions for our every need. Verily, I am amazed at divine goodness to us-ward!

Your humble brother, by his grace, W. M. WISDOM.

INTERESTING LETTERS

A VOICE FROM LONDON OFFICE

DEAR BROTHER RUSSELL:—

My love towards the Father, Our Lord, his blessed truth, and you his servant increases as time advances. (Philippians 1:3, 4) I am indeed grateful for the truth, and do not know just how to express my thankfulness. It is the one thing worth living for.

Speaking particularly of the share in the great harvest work on this side of the Atlantic, which it has been my joy to participate in, let me remind you that when the DRAMA work in London closed down, it was arranged that half my time would be spent on pilgrim work; this continued for just a year, when the preparation of the Debenture Bonds on the one hand and the opening up of the conscription question on the other, so encroached upon my time that I have made no journeys since the middle of April. The Military Service Act, and its application, has proved to be so complex and difficult of comprehension that the office here has perforce become quite an inquiry bureau, and the work is in my hands, although I consult freely with my colleagues over matters of importance, and all correspondence is open for their inspection. You will find enclosed a copy of a petition which has just been sent to Premier Asquith with 5,500 signatures. This was arranged to meet an evident call on the part of the brethren generally. There are probably 50 brethren in detention at the present time; with this you will find a list of those known to us who are consistently refusing to obey Military commands and are suffering more or less severely in consequence. As the Act has now been extended to include married men of military age (18 to 40), it will affect many more of our brethren in the immediate future.

As we have no pilgrim brother now, this department is very quiet; it would be nice to know what you think about this, in view of the peculiar times we live in. Brother Smed-

ley does a journey now and again as he can afford it, and Brother Hemery has just completed a trip in Scotland; this is the only trip he has taken for many months. Brother Crawford cannot spare the time from the office, as he has many details to look after, and is short of help at times.

The Newspaper Department is reduced to one Brother now—Brother Cormack; there are just over 30 papers publishing the Sermons at the present time. It is quite likely that this number will be greatly reduced shortly owing to the increasingly high price of paper.

The foregoing are the departments under my special care at present. Seeing, however, that Brother Hart is leaving us for India, the DRAMA work will be added, I presume, although this is only a small matter just now, only one exhibition, apart from Scotland, being in hand.

The easing off of the DRAMA, and the losing of our brothers on account of the Military Act, has affected the output of volumes seriously. The volunteer work progresses satisfactorily on the whole, but the question of paper is a serious difficulty. The class extension work is proving satisfactory in London, but little is moving elsewhere. We are by no means busy in the office apart from the Military question.

The Tabernacle congregation continues satisfactory—I would think possibly 250 to 300 mornings and 450 to 550 at night. Many of the brethren would enjoy a wider range of speakers. There seems rather a tendency to form Sunday meetings within the area formerly reserved to the Tabernacle; not within one hour's journey, however. This movement probably arises partly on account of traveling expenses and partly to the dark streets at night, for no lights are allowed on our streets now and every window must be screened. The question naturally arises whether these gatherings would not better be separate ecclesias, for the members thus in attendance range from 50 to 150. I do not know whether this question has been brought before you or not. There are 19 elders at the Tabernacle now and nearly 60 deacons.

The working staff consists of six brothers and daughter Bertha, who does my stenographic work again. The housekeeping department consists of five sisters, including Brother Hemery's mother. At the present time there are 12 of us sleeping in the house, which includes my eldest son, who will be going abroad as a Cable telegraphist shortly. Sister Shearn with Daisy and Joe are down at Ealing, an hour's run, where I have taken a furnished cottage for six months.

Am glad to hear that the work continues to progress satisfactorily in America. The conditions amongst the people here show signs of a change—not particularly by way of opposition of the truth, but of affairs altogether different to the immediate past, which all thinking people can see.

Bertha joins me in fond love to you and to all the beloved brethren with you. We pray always for you all that the peace of God continue to guard your hearts until we see his face!

Your brother in his service, H. J. SHEARN.

FROM A FORMER MINISTER TO A FRIEND

DEAR BROTHER ————:—

Your encouraging and much appreciated letter of 20th inst. was received today. It is gratifying to know that there are some scattered over the country everywhere who are witnesses to the truth, and of course, I suppose it is natural to appreciate a word of sympathy and encouragement.

In common with yourself I certainly feel that I am to be congratulated upon the gracious fact that God, in the abundance of his mercy and goodness, has permitted the light of truth to shine in and dispel what I now clearly perceive to have been the grossest of ignorance on my part. The thing that puzzles me is the fact that I have been a fairly close Bible student for the past fifteen years, and have always tried to maintain an open attitude of mind to the truth at all times, and yet failed to grasp the CENTRAL and FUNDAMENTAL truths of God's great plan for blessing all the families of the earth, for surely this is in full accord with what we might most reasonably expect from "the God of all grace!" There are only two possible solutions to the problem so far as I can see, and it may be that they are not two, but one, viz.: That I have always read the Bible with a preconceived idea of what the Bible taught, and thus read a meaning into the Bible that was really not there; or that the time had not till recently come when God intended me to get the whole truth; and as I have intimated, I built up the wall against a right understanding of the Scriptures, and God had his own time for removing it.

With reference to your other congratulation upon the stand I have taken, I fear that I must disagree with you so far as to say that I do not think I could possibly claim any credit for taking a stand for the truth when I have, in the ultimate sense, EVERYTHING to gain by so doing, and NOTHING of importance to lose thereby. It is true that I have lost the esteem and support of many whom I had considered Christian people, and also my position in the Baptist Church. But like St. Paul I consider all things well lost for Christ's sake.

I had hoped that the reputation I have enjoyed for ordinary intelligence, firmness and freedom from fanaticism, together with the influence I have gained in ————, and especially in my own congregation after three years of association with them, would have gained me a hearing and have given me the opportunity of placing not only the truth, but the Bible evidence of that truth before my people and led them to investigate for themselves, and that I should have the privilege of leading my whole congregation into the glorious light of God's ONE PLAN, but it seems that it is not to be so, as my resignation has already been requested, and I shall render the same on next Monday evening to take effect at any time that the church may choose. But I thank the Lord that in the three weeks that I have been permitted to present these things, I can even now see some of the seed germinating and rapidly taking root that shall in the near future produce a goodly "mustard stalk" in whose branches the dove of peace may find lodging.

I find that so long as I was a "sound Baptist" I was quite an authority among them, but now I am just a common "Russellite" in their estimation, and not worthy of a hearing, so I am requested to resign and get out. I fully realize that when I am put out of this church for "heresy" the doors of every church in this denomination—as well as those of all of the others—are firmly closed against me. Well, so be it! I remember that Christ and his apostles were thrust out of the synagogues for preaching the truth, so I will be in good company, even though I shall probably, like St. Paul, be obliged to "make tents" for a living, and preach the GOOD NEWS from "Mars Hill."

One thing I will do before I go, not through spite or ill feeling—for the Lord knows I pity rather than scourge—but rather in vindication of the truth, I will force this congregation to either excommunicate me from their fellowship or to acknowledge that I am right in the things I have proclaimed. Like St. Paul, if I am beaten publicly and thrust into prison, I will not be taken out privately, but let them "come and fetch me out." I will do this, not for any personal reason, but PURELY upon the ground that I believe the time is ripe to take every opportunity that is legimately offered for calling attention to Bible truth so long left covered by the dust of Romish error and traditions.

One thing I am determined upon, I WILL NOT preach again the vile slander against my Lord that the doctrine of eternal torture heaps upon his HOLY NAME; no, not for $600.00 a month, much less for the paltry $60.00 I have been getting. And no more will I hold my peace on the GOOD NEWS of God's plan of ransom and restitution, though I have to preach it on the street corners and from public halls. This is my determination. May the heavenly Father grant me the grace and strength to execute it. Pray for me to that end, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

I cannot properly express my gratitude to good Bro. ———— for his interest on my behalf in presenting me with a set of the STUDIES.

Again thanking you for your hearty words of encouragement and fellowship in the truth, I trust always to remain

Your brother in Christ, ————

OBJECTORS SING, "STAND UP, STAND UP FOR JESUS!"

DEAR BROTHER RUSSELL:—

We read with special delight this morning in June 1 WATCH TOWER your recapitulation of those wonderful events in the years when the Lord graciously provided "line upon line" of the basis of what we now know as the truth. It does our hearts good to ponder over these things and examine our foundations again and find they are rock-bed ones and immovable. As we read the details we take fresh encouragement in the hope that the Lord is yet going to show further developments through the same channel. We trust so.

A new phase of experience has been entered into in this country—an experience specially trying to the younger members of the "body," many of whom are undergoing terms of imprisonment with more or less of hard labor. Many a mother's heart is wrung with the severity with which her loved lads are treated; yet we hear from these same lads glowing accounts of the goodness and faithfulness of our Father and barely a hint of complaint, although we know they are sorely tried. One contingent (a day or two since,

numbering about forty) were marched away from the camp where they had been detained pending court-martial, to prison. There were only four or five of our brethren among these, the remainder being moral objectors, and our brethren describe them as a splendid lot of fellows. Educated and professional men along with honest, hard toilers, were thus thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unitedly sang, "Stand up, stand up for Jesus!" It was almost dramatic,

"And e'en the ranks of Tuscany
Could scarce forbear to cheer."

In fact some of the regular soldiers did cheer them and numbers, we are told, confessed admiration. Many STUDIES have been gotten out, too, among warders, jailers, constables, officers and men, as a result of contact with these few "voices in the wilderness." To see the courage and fealty exhibited by these young brethren causes us a deal of heart-searching and magnifies intensely our own failures and constant slips. While they have opportunities for service thrust on them, we seem to have a barren existence and a diminished activity. We are praying that the Lord may show his hand and thus lead us more fully than ever into the light. We are ever with you in spirit.

Yours in the dear Lord, F. GUARD, SR.—London.

"V. D. M." QUESTIONS FOUND PROFITABLE

MY DEAR BROTHER AND PASTOR:—

Please find enclosed the "V. D. M." Questions and my answers to the same. This is the most searching test that I have ever undergone; and I am truly thankful to you and our heavenly Father for the "Refiner's Fire and the Fuller's Soap." (Malachi 3:2) I doubt not that the heavenly Father directed your mind in the compilation of these questions; and the great desire of my heart is, that I have been able to interpret correctly the thought of the questions.

These questions, dear Brother, have surely come at an opportune time; for many of the friends and even some of the pilgrims are becoming greatly confused upon some of the points. Notwithstanding all that you have written elucidating these subjects, many are unable to properly divide and express your teaching on justification and its two features—consecration, sanctification (our part and God's part). Also many are becoming confused upon the subject of the Mediator of the New Covenant, teaching that the church will not share this office with her Lord.

The little "truth" newspapers, booklets, periodicals, etc., are in great measure responsible for the confusion now in the minds of the friends. The matters and things therein set forth are uncensored, and unhappily contain many errors.

I pray daily that I may never come under this influence, but that I may remain true in my "first love," from the light of whose pages alone I am refined, and purified, and made white. My practice is to prove all your statements by the "Word," as far as I am able to reason; and all the rest I trust to your better judgment, confident that it is wiser to rely upon that wisdom than my own or that of any other.

We are glad to acknowledge you (Luke 12:42), to honor you as our Pastor, and to follow you in your exposition of the truth, believing that he who appointed you makes no mistakes. In grateful Christian love,

Your brother in the truth, W. A. JARBETT.—Kans.

FOOD SUPPLY CUT SHORT

DEAR BROTHER RUSSELL:—

Since calling your attention to crop conditions in this country, there has been a further shrinkage due to rust in the Northwest—and it is now estimated that we will harvest but wheat enough for home needs—no exportable surplus.

Present estimate of wheat, Winter and Spring combined, is 725 million bushels, against 1,011 million bushels harvested last year; corn outlook, 2.700 million, as against 3,050 million last year; oats outlook, 1,200 million, as against 1,500 million last year. Rye and Barley shortage, brings grand total shortage of over a billion bushels.

Yours in Christ, E. W. V. K.

INFANTILE PARALYSIS REMEDY

Mix Peruvian Bark (pulverized) with lard so as to make a stiff paste. Use this whilst massaging spinal column thoroughly. It is useful also for Asthma and for Spinal Meningitis.

DOCTOR JONES' CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his convention train for the Pacific Coast Convention. He has not informed us how many cars he will have, but has sent us the schedule, which we place before our readers below. Convention points are marked thus (*). All other places where the time is sufficient and the local class of Bible Students so desire, meetings either public or semi-public will be held.

SEPT. 4TH—SEPT. 26TH, 1916

CHICAGO—LOS ANGELES—SEATTLE—DULUTH—MILWAUKEE—CHICAGO

Lv. Chicago	Sante Fe	9:50 a. m.	Tues.,	Sept.	5	Train 9
*Ar. Los Angeles	"	7:10 a. m.	Fri.,	Sept.	8	" 9
Lv. Los Angeles	"	11:59 p. m.	Fri.,	Sept.	8	" 78
Ar. Santa Ana	"	1:30 a. m.	Sat.,	Sept.	9	" 78
Lv. Santa Ana	"	5:23 p. m.	Sat.,	Sept.	9	" 75
*Ar. Los Angeles	"	6:30 p. m.	Sat.,	Sept.	9	" 75
Lv. Los Angeles	Santa Fe	11:59 p. m.	Mon.,	Sept.	11	" 78
Ar. San Bernardino	"	9:43 a. m.	Tues.,	Sept.	12	" 50
Lv. San Bernardino	"	6:45 p. m.	Tues.,	Sept.	12	" 16
Ar. San Francisco	"	9:40 a. m.	Wed.,	Sept.	13	" 15
Lv. San Francisco	S. Pac.	8:20 p. m.	Wed.,	Sept.	13	" 16
Ar. Portland	"	7:20 a. m.	Fri.,	Sept.	15	" 16
Lv. Portland	Gt. North.	12:30 a. m.	Sat.,	Sept.	16	" 360
*Ar. Seattle	"	7:30 a. m.	Sat.,	Sept.	16	" 360
Lv. Seattle	"	10:30 p. m.	Sun.,	Sept.	17	" 44
Ar. Spokane	"	12:20 p. m.	Mon.,	Sept.	18	" 44
Lv. Spokane	"	8:00 a. m.	Tues.,	Sept.	19	" 2
*Ar. Duluth	"	8:40 a. m.	Thur.,	Sept.	21	" 36
Lv. Duluth	"	11:10 p. m.	Thur.,	Sept.	21	" 17
Ar. St. Paul	"	6:30 a. m.	Fri.,	Sept.	22	" 17
Lv. St. Paul	C. M. & St. P.	8:25 a. m.	Fri.,	Sept.	22	" 18
*Ar. Milwaukee	"	6:40 p. m.	Fri.,	Sept.	22	" 18
Lv. Milwaukee	"	7:25 p. m.	Sun.,	Sept.	24	" 6
Ar. Chicago	"	9:30 p. m.	Sun.,	Sept.	24	" 6
Lv. Chicago	Penn. R. R.	12:05 a. m.	Mon.,	Sept.	25	" 6

VOL. XXXVII BROOKLYN, N. Y., SEPTEMBER 1, 1916 No. 17

KEEPING THE LORD'S COMMANDMENTS

The law given to Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. It is upon the Jew still, and is a bondage only because it was made a part of God's contract with that nation. If they would keep that law perfectly they were to have certain special and exclusive blessings. If they failed to keep it, certain penalties were to result. But since that law was the measure of a perfect man's ability, and since no Israelite, any more than others of the world of mankind, was perfect, therefore none of them could keep that divine law. None of them could get the blessings which it promised. All of them did get more or less of the curse, or punishment, which failure to keep the law threatened. Thus Jesus said, "None of you keepeth the law" (John 7:19); and St. Paul wrote, "By the deeds of the law shall no flesh be justified in his sight."—Romans 3:20.

Nevertheless, the endeavor to keep that law proved a great blessing to the people of Israel, and some of those ancient worthies who strove so faithfully and loyally, the Apostle assures us, will yet get a rich reward therefor. (Hebrews 11:38-40) Messiah, after setting up his spiritual kingdom, will constitute these ancient worthies, princes and rulers in all the earth—under and subject to himself and his elect church on the spirit plane.

Jesus, although a member of our race according to the flesh, has an unimpaired life, transferred from the spirit plane to his virgin mother's womb. Thus he did not inherit either sin or its condemnation, but was born "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) Because of this perfection Jesus was able to do what no other member of the human family ever did or could do. He was able to keep the law fully and completely in its every detail. And he did more than keep the law. He sacrificed earthly rights and privileges which the law declared he had a right to. Thus Jesus has a merit—a right to earthly life aside from the life which he now has on the spirit plane, and which was a reward from the Father for his obedience unto death, "even the death of the cross."—Philippians 2:8.

It is that earthly life which forms the basis for the New Covenant arrangement that God has promised to establish through the glorified Messiah. In due time he will appropriate the merit of his sacrifice—his right to human life—as the full satisfaction for Father Adam's disobedience and his death penalty. Thus purchasing the race, by giving a corres-

ponding price, the great Redeemer will take over his purchased possession—man and his earthly home—and for a thousand years will exercise his privilege of assisting all the members of Adam's family who are willing to rise up out of sin, imperfection and death conditions to human perfection and everlasting life. Those blessings could not come under the Law Covenant, because mankind could not keep the Law Covenant; but they will come to the willing and obedient under the gracious terms of the New Covenant, which promises mercy and forgiveness, and the taking away of the stony heart and the giving instead the heart of flesh and the renewing of a right spirit in all of those who will be rightly exercised by the corrections and glorious privileges of Messiah's kingdom.

CHRISTIANS HAVE THREE COMMANDMENTS

Christians—disciples or followers of Jesus—from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different covenant—the one which reads: "Gather my saints together unto me," saith the Lord, "those who have made a covenant with me by sacrifice." (Psalm 50:5) Jesus, after keeping fully all the conditions and requirements of the Law Covenant, under which he was born, was permitted to respond to this covenant of Sacrifice. He was first, the Chief, the Head of the household of saints who entered into this covenant of sacrifice with God—agreeing to sacrifice his earthly life and all its rights in the doing of the Father's will even unto death. It was his faithfulness in this that gained for him the better resurrection to glory, honor and immortality—the divine nature.

During this Gospel age, some saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of his sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be his bride class and joint-heirs. He has imputed his merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by his spirit of devotion, not only makes the covenant, but fulfils it, with the assistance of his glorious Redeemer. Thus eventually they will come off through him "more than conquerors," and be joint-heirs in the kingdom.

To these the Apostle writes, "Ye are not under the law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish law. They are under grace, or divine favor, which does not require the fulfilment of the whole of the law by them—a requirement which they could not fulfil. Instead, as the Apostle tells us, "the righteousness of the law [its real requirement, the sririt of its requirement] is fulfilled in us who walk not after the flesh, but after the Spirit." (Romans 8:4) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish law, is binding upon every Christian in proportion to his knowledge of it.

THE CHRISTIAN'S FIRST AND SECOND COMMANDS

Speaking of the spirit of the law, applicable to angels, to the world of mankind and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant—that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of divine righteousness and truth he has pledged his very life in this service as a soldier of the cross. How then could he do less than his very best in loving and serving his heavenly Father with all his mind, being and strength? How could he decline the divine requirement to love his neighbor as himself—to be kind, generous, not selfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the new creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature—his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will he the reward that will be given him in the end by the heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenanters—these who have made a covenant with the Lord by sacrifice—consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly—presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service.—Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and his judgment is not according to the flesh, but according to the spirit—the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in his kingdom.

THE CHRISTIAN'S THIRD COMMANDMENT

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command—a third one—a new one, over and above anything that the divine law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus; he voluntarily put this regulation upon himself, and laid down his life sacrificially—a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding him to do it; but he did require it in the sense that he promised glory, honor, immortality, the divine nature and the Messianic kingdom to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the law given to Israel required. Therefore, when pointing out to his disciples the conditions upon which he would be their Advocate, and the conditions upon which he would guarantee to them a share with himself in the heavenly things, he specified the importance of this third commandment. "A new commandment I give unto you—that ye love one another as I have loved you." (John 13:34) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the new commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right—we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren." Oh, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one

another, with one another. It is not merely theory; it proves itself out.

All over the world there are class troubles. Truly we read, "the Lord will judge his people," and again, "the Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with him do not seem to realize that these class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of his people—their love for him, his Word, his will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

EXHORTATIONS TO BROTHERLY LOVE

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the royal priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered as represented in the third commandment—that we love one another as the Master loved us—even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt one for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all our dealings with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds, no matter how much the conveniences of the class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32.

"HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14) How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE SCRIPTURES—and as we may seriously fear will be more and more manifest as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18) This is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise—unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's spirit.

"TAKE HEED TO YOURSELVES"

"Remember Lot's wife."—Luke 17:32.

In connection with our dear Master's prophetic warnings respecting the trials and testings of the present day, he uttered the words of our text. The significance of these words should be comprehended by all who are walking in the light of "present truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's kingdom, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom at once, as it was doomed.

Her fault was that of looking back to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She at heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example," or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised" that "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17) Whoever, therefore, loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart must have been separated from the Lord previously; for so long as we abide in him, it will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; he is fully able to take care of us.

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lies the doctrine of the ransom, the Scriptural teaching that "we are bought with a price," a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, "the ransom for all, to be testified in due time," must be a doctrine at variance with God's revelation. Whether it be old or new, whether it be advocated by friends or foes, by the learned or by the unlearned, in the name of Evolution or in some other name, our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the ransom is the test by which all doctrines are to be proved, need not waver, and should not.

If our friends get into the quicksands of no-ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of divine promises, throughout which is woven the scarlet thread of the ransom of Christ, and exhort them to come back to the Rock and not attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out the way of escape.

But we must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man the dupe; or that the hope of mankind is in their own evolution, and not in the ransom and restitution of the Scriptures; or that there is no sin and no death, really, and that man therefore needs no Redeemer, but can be his own savior. If after kind and faithful remonstrance on your part they still persist in exploring and delving into and feeding upon such evident contradictions of God's Word, let them go. Remember that there must be something wrong at their hearts, if they

have ever been God's children at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove them, and their delight would be in God's great plan of the ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, he would not have permitted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the school of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the ransom doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world—"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; his enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into luke-warm condition towards him and his friends; and the luke-warm, God declares he will spew out of his mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than brethren to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's cause and his truth, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of his body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard his call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next age, when the world shall have been brought to a knowledge of the truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death—second death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the second death.

There will apparently be some in that time who will seem to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies—their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service—to the praise of his name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and his service forevermore. Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the second death, from which there will be no recovery.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's—not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.

THE HARVEST IS NOT ENDED

Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed relationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time feature applicable before us—even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise—that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the great day of wrath upon the nation began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may last, who can say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of spiritual Babylon, leading on to the great revolution-earthquake of Revelation, "So mighty an earthquake as was not since men were upon the earth." (Revelation 16:18) This in turn, will lead on, according to our understanding of the Bible, to the terrible anarchy, in which all present institutions will succumb before the fire of human passion, prejudice, etc. Then, at the auspicious moment, the Gentile dominions having passed away, Messiah's kingdom will manifest itself for the blessing of the whole world, and will prove to be "the desire of all peoples."—Haggai 2:7.

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah. But by that time, the Elijah class will have passed beyond the Veil; for "when he [Jesus] shall appear in his glory, we [the church] also will appear with him."

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the harvest time was the parallelism between the closing of the Jewish age and the closing of this Gospel age. We found the beginning of the harvest time clearly marked by the 1335 days of prophecy, and by the fulfilment amongst God's people of the declaration: "Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!" (Daniel 12:12) Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his goodness through the divine plan of the ages. We see no reason to question the date, October, 1874, as the beginning of the harvest time and the parallel to the time when Jesus began his ministry in the harvest time of the Jewish age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish age and the Gospel age could not include anything belonging to the new dispensation. The parallels affected merely the nominal Jewish house there and the nominal Christian house here. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them—both rejected for destruction. The Jewish system was a church-state affair, paralleled here by the great church-state systems of Europe, whose destruction began in 1914.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the apostles to be the instruments for the harvesting and a sharpening preparation of the sickle of truth for the later work, which began at Pentecost. There was no "garner" into which to gather the wheat prior to Pentecost.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH	CHRISTIAN-NOMINAL CHURCH
A. D. 29—33	A. D. 1874—1878
"They knew not the time of their visitation"	
A. D. 33—36	A. D. 1878—1881

The Most Holy Anointed, divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.

A. D. 36—73	A. D. 1881—1918

Because of the overspreading of abominations, he shall make it desolate, even until the consummation or utter destruction—until all that God has predetermined shall be accomplished.—Daniel 9:24-27.

No parallels as between the Pentecostal church and the true church now are to be looked for. But the resurrection of Jesus before the church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church—1878 A. D.

We should not have looked for parallelisms between the starting of the Gospel church and its experiences, and the starting in this harvest time of the heavenly church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel church, which is now going to destruction.

We imagined that the harvest work of gathering the church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This harvest work belongs to the new dispensation and cannot be identified with the old. Anyway, the harvesting of the Jewish age, gathering "Israelites indeed" into the Gospel church, did

not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many will yet be gathered to the heavenly Garner, and we know of no time-limit here.

Incidentally we remark that some historians put the end of the Jewish Time of Trouble as April A. D. 73, which would correspond to April 1918.

Are we regretful that the harvest work continues? Nay, verily; we rejoice and have the pleasure each day of showing forth the praises of him who hath called us out of darkness into his most marvelous light; and we delight in seeing how others are being benefited and made to rejoice. Are we regretful of the experiences we have had in coming to this present point? Do we feel like repining that the Lord did not force upon us more careful attention to the parallelism? Nay, verily; the Lord's leadings have been good. Perhaps, indeed, we got benefit from the thought that the harvest work would soon be ended. Perhaps it led us to deeper consecration and greater activity in the service of the Lord, in ourselves and for others. We therefore have nothing to regret.

"Who led us first, will lead us still,
Calmly we sink into His will."

THE BURNING OF THE TARES

In the parable of "the Wheat and the Tares," the Master puts very prominently the gathering of the tares and the binding of them in bundles for burning. We assumed that this burning would not take place until all the wheat had been gathered into the heavenly Garner; but apparently this was an incorrect thought. The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but misled into thinking that they are the church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are imitations; and the honest-minded tare class will be undeceived, and cease to longer pretend that they are the church of Christ—thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the "sweet by and by" under the kingdom, for which we still pray.

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's kingdom. Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love him and are of "the called ones according to his purpose," seeking to make our calling and election sure.

GREATER SUFFERINGS—GREATER REWARD

SEPTEMBER 24.—2 CORINTHIANS 4:16-18.

FAINT NOT IN TRIBULATION—THE NATURAL MAN PERISHES—THE NEW CREATURE GROWS—WHAT ARE LIGHT AFFLICTIONS?—WHAT IS THEIR DURATION?—WHAT IS THEIR OBJECT?—HOW SHALL WE ATTAIN THIS OBJECT?

"The things which are not seen are eternal."—Verse 18.

What great Christian courage St. Paul's words and deeds manifest! He that endured so many hardships, a veritable thrashing-machine experience, nevertheless writes: "We faint not; for though our outward man perish, yet the inward man is renewed day by day." Ah, that was the secret of the matter—the renewing of the inward man, the new creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

Ah, here we have the secret of the Apostle's great zeal for God, for the church, for the truth. He endured as seeing him who is invisible to natural eyes. (Hebrews 11:27) St. Paul lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the new creature in Christ Jesus. The world knew him not; but he knew himself, knew his God; and he was energized by the power divine and by the message of God's Word, which spoke to him peace and relationship to God through Christ, and also informed him of the glory, honor and immortality awaiting all the faithful ones at the end of the way.

And this secret of the Apostle's own experience is an open one to all of God's family of spirit-begotten children who faithfully are continuing to walk in the footsteps of Jesus and to be taught of him through the Word. We do not have so large a manifestation of divine favor as had Jesus, the Head of the church, and the apostles, the foremost members of the church; but still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

The Apostle gives the same thought when, writing about the resurrection, he declares how it will be with the church in the resurrection. All the faithful will be glorified, honored, blessed, perfected—not blessed in the same degree, however; but, "As star differeth from star in glory, so also it will be in the resurrection of the dead." (1 Corinthians 15:41, 42) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.—Daniel 12:1-3.

The Apostle's argument was that if the sufferings of Christ, in the divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with him in the coming glories. Instead, therefore, of saying to himself or to others: "I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest," St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ. (Colossians 1:24) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the holy Spirit in his character, and thus prepare him for the kingdom. (Romans 5:3-5) Incidentally, we remember the assurance of the Bible—that only if we suffer with Christ shall we reign with him, and that only those who become dead with him shall live with him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18, in the words: "We look not at the things which are seen, but at the things which are not seen."

What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye of faith he saw the heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor and immortality. By faith he saw the great Millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the new creature, the heavenly things. Our ears have heard God's message. We have been able to discern the things of the spirit—the things which God hath in reservation for them that love him, the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9) We realize more and more that all the things of the present evil world are temporal in character; that they are to pass away with the new dispensation which is just at the door; and that earthly honors and powers are all of less value every minute.

On the contrary, we see that the things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of doctrine? Whoever is well indoctrinated from the real Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a new creature in Christ Jesus.—2 Cor. 5:17.

A PLOT THAT FAILED

OCTOBER 1.—ACTS 23:14-24.

THE WEALTH OF MAN OVERRULED—ST. PAUL BEFORE THE SANHEDRIN—THE HIGH PRIEST REBUKED—ST. PAUL AS A GENERAL—THE SANHEDRIN DIVIDED IN OPINION—DISSENTION AMONGST THE MEMBERS—THE APOSTLE TAKEN BACK TO THE CASTLE—ENCOURAGED BY A VISION—THE CONSPIRACY AGAINST HIM—INFORMATION CONCERNING THE PLOT GIVEN TO COLONEL LYSIAS—ST. PAUL SENT TO CAESAREA FOR SAFE-KEEPING.

"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."—Jeremiah 1:19.

In the morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity called together the Jewish Sanhedrin, in order that they might pass upon the Apostle's case; for by this time he had recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to witness the Gospel to the Jews—to their most learned body of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

Looking back with the eye of faith, we can perceive that this is always so; that, as from the very first, the Lord is supervising his own work. But only in proportion as we know what constitutes the Lord's work can we have and use the eye of faith. We must see that the divine program is not to attempt the conversion of the world at the present time, but to leave that work for the future, to be accomplished by Christ's Millennial kingdom. We must see that during the present age his work is merely that of selecting, or electing, the church, to be his bride-consort in his kingdom—his associate in the great work which will then be accomplished for the whole world.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Council as "brethren," thus putting himself on an equality with them, in respect to both religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of St. Stephen Saul of Tarsus—afterwards St. Paul—was a member of the Sanhedrin.

"SPEAK EVIL OF NO MAN"

The address which St. Paul had planned to deliver was interrupted by the high priest, who commanded those who stood by the Apostle to smite him on the mouth. This was a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall." The prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew Ananias from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and, according to Jewish ritual, be defiled. (Numbers 19:11-16) The pure, glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

Some of the bystanders who heard the Apostle asked, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." (Exodus 22:28) It will be remembered that the Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (Acts 9:8, 9) Of his imperfect vision, his "thorn in the flesh" (2 Corinthians 12:7-10), the Lord refused to relieve him, but assured him that in compensation he should have the more of divine grace. This answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the high priest, or else did not know that the indignity was suggested by Ananias.

A COMMON, BUT DANGEROUS PRACTICE

It is claimed by some that Ananias had usurped his office, and that hence the Apostle's words may have meant that he did not recognize that the true high priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the divine law that rulers should not be slandered.

This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the fun-makers seem to realize. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should preëminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of kings shall take his Millennial Throne. His command to us meantime is that we "be subject to the powers that be," and "follow peace with all men," so far as possible.—Romans 13:1; Hebrews 12:14.

Incidentally we remark that some are disposed even to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The REVERENCE of the Lord is the beginning of wisdom"; and it must continue in us, and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love him and reverence him.—Job 28:28; Psalm 111:10.

ST. PAUL'S READY TACT

This incident had interrupted in its beginning the hoped-for presentation of the Gospel. St. Paul perceived that the prejudice against him was such that no speech of his could affect his hearers; for they were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general who, finding his front attack useless, wheels his forces and, by a flank movement, captures the enemy, so St. Paul captured the sympathies of fully one-half of his auditors. At the same time he secured an opportunity for showing that the doctrine which he preached was the logical outcome of the faith of the large sect of Pharisees.

The Apostle did this by shouting, "I am a Pharisee, the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This statement was strictly true. The Word Pharisee signifies a person who professes entire sanctification to God. St. Paul had never ceased to maintain this attitude. His experiences on the way to Damascus had changed his course of conduct, but not his attitude of heart, which from the first was loyal to God—"in all good conscience."

St. Paul well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic, higher-critical Sadducees, who numbered amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who in some respects believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and out-of-the-way Pharisee, they promptly espoused the cause of the latter.

A tumult ensued, some seeking to take the Apostle's life, and others endeavoring to protect him. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possessed much advantage every way, as did the Jews under divine instruction, should so sadly neglect the lessons of the divine law in respect to justice and to one another's rights, not to mention the divine instruction, "Thou shalt love thy neighbor as thyself"! (Leviticus 19:18) How pitiable it is that this is sometimes true of Christians possessed of still higher appreciation of the divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize which they seek unless they reach the point of loving their enemies!

True, fisticuffs are not so popular today amongst civilized people. But cannot even greater cruelty be accomplished by the tongue than by the hand? Is it not true that even amongst those who have named the name of Christ and who have taken upon themselves a consecration vow to do his will, many bite and devour one another under the influence of the spirit of the adversary—anger, malice, hatred, envy, strife? As we see these things, shall we not learn a valuable lesson, one which will enable us the better to glorify our Father in heaven?

A CONSPIRACY EXPOSED AND FOILED

Back in safety to the castle, the Apostle doubtless wondered in what manner the Lord had been glorified by this, his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providence and see the outcome, we have all the better opportunity for cultivating the faith which "can firmly trust him, come what may."

Meanwhile, Colonel Lysias was evidently learning that his prisoner was no common man; for one who could remain calm, alert, dignified, humble and self-possessed, while his opponents were the reverse of all these, evidenced to an unprejudiced mind that he was probably in the right of the controversy. This change of the Roman officer's attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to take his life.

These conspirators, forty professed religionists, forgetful of the divine law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor sleep until they had killed St. Paul—a man who had done them no harm, but who had, on the contrary, merely endeavored as wisely as possible to do them good. At the instance of his mother, who was the Apostle's sister, the lad had gained access to the castle and had explained the plot to his uncle, who sent him to the commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet.

Perceiving that he was in conflict with at least one-half of the influential of Jewry, the commandant concluded that the wisest course for him to pursue would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. Accordingly, at 9 o'clock that very night, two hundred infantry, two hundred spearmen and seventy horsemen took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

This study shows us that God prefers to use natural means rather than supernatural agencies; and that all of his children should be on the alert to serve his cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of his brethren. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of the Lord in every matter. As for the Apostle, doubtless he learned a lesson which we might all profitably consider; namely, that while having full confidence in the divine will, it is ours to protect reasonably and properly our lives and interests as well as those of others.

ST. PAUL BEFORE FELIX

[This article was a reprint of that entitled "A Conscience Void of Offense" published in issue of October 15, 1909, which please see.]

I. B. S. A. CONSCRIPTS IN GREAT BRITAIN

THE LONDON OFFICE WRITES:—

"Measures taken by the Government during the present year have drawn all men of military age (18 to 41) into the Army, automatically, the only exceptions being those prescribed by the Act itself. Among these are Men of Holy Orders and regular Ministers of any Religious Denomination. As some 160 of the Elders of various Ecclesias were affected by this, we thought it wise and proper to see if they were not properly excepted from the Act, especially on account of the need of their services in the Ecclesias. A test case, on a friendly basis, was arranged with the War Office and tried at Edinburgh on Monday (17th inst.), when the Crown was represented by counsel. The decision given by the Court was entirely in our favor, the Sheriff ruling that this Association is a properly constituted Religious Institution, and that the Elders are Ministers within the meaning of the Act, and therefore properly excepted from the Act.

"We do not know, as yet, whether the War Office will require further proof before acknowledging our status, but we are corresponding with them as to this. If this matter is finally settled in our favor, we are hopeful that the Colporteurs etc., will be granted a special concession as Lay Evangelists and Agents of the Association.

"At the present time those of our Brethren who have been conscripted can be described as follows:

Doing work of a combative character	0
Doing work of a non-combative character	20
Imprisoned through failure to obey Military orders	58
Given work of National Importance apart from the Military, having satisfied the Tribunals of the genuineness of their conscientious objection	103

"Quite a number have been medically rejected and a few have been given exemption on account of the important religious work they have on hand.

"At the Court in Edinburgh quite a good witness was made. Brother Shearn was chief witness and he was before the Court 1½ hours, one-third of the time explaining wherein our teachings differ from those of the denominations. The Court seemed really interested as well as satisfied. The hand of the Lord was manifestly with us."

DEATH SENTENCES COMMUTED—ALL SERENE

BOULOGNE, FRANCE.

Loving Christian Greeting to all the dear ones in Christ Jesus! We were "read out" on Saturday last, and the verdict you will be anxious to hear is now public: "Sentenced to suffer death by being shot, but commuted to 10 years Penal Servitude." We are still peaceful in the knowledge of our heavenly Father's loving care, and are not too greatly concerned, for have we not agreed to be faithful to the Lord, come what may? and we came out here in full reliance upon the Lord's grace and prepared in the strength he supplies for anything he should deem good for us.

And now for the future: I suppose we shall see the inside of a prison for a while; but as to whether we shall serve so long remains to be seen. I do not consider the sentence to be as big as it looks. They have to keep up appearances out here, you understand. I expect we shall leave here about Tuesday or Wednesday, so do not send any particular communication after this reaches you.

We have had some nice studies: Lot as a type of Great Company, more of Psalm 89, and also Hebrews 7.

The way before us is uncertain, but we have learned so much of the Lord's care during the past few weeks that we are prepared to leave all in his hands. We have this confidence, born of our Christian experience, particularly that of recent days, that he who is for us is more than all that can be against us. There is not the least doubt in our minds that if we trust him, we shall not be confounded, though storm and tempest may come. Oh, what a joy and peace this knowledge brings to our souls! Here is another "mystery of the kingdom." Those with whom we have come in contact cannot understand our being so quiet and confident, when, as they say, the situation is so serious; and we do not murmur at our trials, because we count it a privilege to suffer for righteousness' sake.

Continue to pray for us that we may come out of the fire purified and made white.

Love to all the dear brethren. (Romans 15:5-7)

ROWLAND JACKSON.

ARMY'S CALL TO AN ENDINBURGH COLPORTEUR

BELIEFS OF THE I. B. S. A.

"The plea that he was a regular minister of a religious denomination, and therefore not liable for service, was advanced on behalf of a young man named James Frederick Scott, residing at 2 Leslie Place, Stockbridge, and connected with the International Bible Students Association, who pleaded not guilty at Edinburgh Sheriff Court today before Sheriff-Substitute Orr to a charge of having failed to appear at the recruiting office when called up under the Military Service Act.

"The Honorable Secretary of the I. B. S. A., Mr. H. J. Shearn, examined by Mr. M'Laren, counsel for the defense, explained some of the work of the Association. Its meetings, he said, were open to the public, and they never took collections. To disseminate the Gospel and to establish Christians in churches for their spiritual education was the purpose of the Association's centers for Bible study. There were about 300 of these centers in Great Britain, of which there were about thirty in Scotland. They believed they were at present near the end of a dispensation, and so were not surprised that things in the world were disturbed now. Mr. Scott was an elder of the Edinburgh church, or center of the Association.

"Witness, cross-examined by Mr. Wark, advocate, said there were in Great Britain about 160 elders of military age. There was adult baptism, not baptism of infants.

"Replying to the Sheriff, the witness said that members of the Association did not believe many things believed by other denominations. Members of the Association did not believe that the conversion of the world had commenced. Rather did they believe that God was gathering out now those who would deal with the world later on as Abraham's true sons. They did not understand that the human family was to share with God a heavenly home. They understood that man's future home was the earth, made glorious, and man restored to the perfection lost through Adam's transgression. They did not believe in the immortality of the soul, but they did believe in the resurrection of the just and unjust. They looked upon their elders as regular ministers set apart for the spiritual instruction of members.

"When the accused entered the witness-box he told the Court that he was twenty-five years of age, and unmarried. He joined the I. B. S. A. at Dundee in 1909, and was an elder of the Edinburgh church, a post for which he received no payment. He made his living as a colporteur for the Association, and his pay was the profits on the sale of literature. The duties of an elder in the Edinburgh church of the Association were to minister to the spiritual needs of the church, to conduct public and private meetings, and to assist members to a proper understanding of the Word of God. They had to attend to the sacraments, baptisms, and the Lord's Supper, and visit the sick.

"He himself had taken part in a baptismal service in the Dalry Baths. He was one of the two elders who took part, and about a dozen people were baptized. He had also taken part in communion services, but he had not officiated at a marriage or a funeral.

"Amongst other evidence put forward on behalf of the accused was that of a Patrick man, who was married by an elder of the Association, and the latter's signature was accepted by the Registrar-General as that of a 'regular minister.'

"The Sheriff held that accused came under the exception provided by the Act, and found him not guilty of the charge." —*Evening Dispatch.*

INTERESTING LETTERS

WHEN DIVORCED PEOPLE ARE FREE TO MARRY

DEAR BROTHER RUSSELL:—

I am well aware that Volume VI., STUDIES IN THE SCRIPTURES, seems to touch every phase of the experiences, difficulties and proper course of action of the Lord's people of the new creation; nevertheless, a question has arisen which is causing some perplexity in our class and threatens a division. A brother and a sister, members of our class, have always enjoyed our fellowship, until now it is learned that the sister was previously married, and that her first husband is still living and has remarried.

Some of our class desire to disfellowship this brother and sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9—"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." In the case mentioned it is claimed that the sister's first husband had been guilty of adultery; but others claim that this would not release her for remarriage; for Jesus said that whosoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother, ———.

[The class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at meeting. The very most they might vote would be to withdraw fellowship and include in this a refusal to visit at their home or to invite them to the homes of the class—the class declining also to appoint the brother to any office, such as deacon or elder. As for refusing them the privilege of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, it plainly comes within the exception mentioned by our Lord—"except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had remarried signifies that he had considered the marriage tie broken; and therefore the first wife was released from its obligation. Evidently the sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels that if the unbeliever depart, let him depart—do not consider it a hardship, but rather take it as a blessing. He does not say that the departing of the husband or wife would be a divorce. A divorce is a full breaking of the original marriage contract. Jesus was criticizing the too slack observance of the marriage tie, and condemning it. He declared that the marriage contract could not be fully broken except by adultery.

In our day these matters are regulated by courts. Very properly, Bible students govern themselves additionally by the Word of God. The fact that a court would grant a divorce would not by a Bible student be considered liberation from the marriage bonds, unless upon the one ground which the Master specified. But a court divorce is to be respected when it is backed by the condition of adultery—or backed by a second marriage of the separated one.]

CHANGED ATTITUDE TOWARD SPIRITISM

DEAR SIRS:—

I am obliged for your book on Spiritism and several papers on this and other subjects. Since writing you, I have gotten in touch with your branch at Lancaster Gate, London, and have purchased from them twelve booklets and the first volume of your Series, THE DIVINE PLAN OF THE AGES, besides matter on other subjects of interest. Owing to delay in foreign money orders, I will continue to get books from your London branch.

I have now carefully read your book on SPIRITISM, and can say that I agree with it entirely. I find your explanations in accord with reason and also my eight years' investigation of "Modern Spiritism," with which I am not now connected.

Through your SPIRITISM book my wife and I have changed our attitude toward Spiritism. We were developing very quickly, and my wife was a clairaudient, clairvoyant and trance medium, while she appeared to have materialistic faculties. I had not developed far, but was likely to become a trance medium and had several experiences and was conscious of presences in normal times.

I think your book not at all overdrawn, and believe Spiritism is demoralizing, anti-Christian and the effort and work of demon spirits.

Your SPIRITISM book has enlightened me on many things I could not quite see through, and though an investigator I was not blind to everything that went on around me, as are most of the attendants at "circles."

I have sent several of your books to friends whom I had interested in Spiritism and shall send to others in due time.

Yours faithfully, ERNEST E. NOBLE.—*England.*

"THIS ONE THING" THE SOCIETY DOES

Brethren write us from time to time respecting inventions, patents, mining claims, etc., desiring that THE WATCH TOWER BIBLE AND TRACT SOCIETY should join with them in the development of these—kindly offering the principal portion of all the profits.

We greatly appreciate these kind offers, the generous hearts behind them, and the love for the truth and its service thus manifested. But we are obliged to refuse all such offers, because the Society engages in no kind of business for profit. It confines its business transactions to financiering the pilgrim work, publishing the SCRIPTURE STUDIES, etc., and supplying them at cost or below cost; publishing THE WATCH TOWER, publishing the BIBLE STUDENTS MONTHLY, etc., and in the presentation, and formerly in the showing, of the PHOTO-DRAMA OF CREATION.

The Society engages in no kind of mining or patent business or speculations. The money under its control comes from the Lord's consecrated people, and often represents hard-earned funds and self-sacrificing economy; it is used strictly and only for the forwarding of the truth according to the best judgment of the executive officers.

This does not mean any unwillingness to counsel with any of the brethren in respect to their earthly affairs and interests. We are glad to give such advice as we may be able to give on every matter, temporal or spiritual, involving the interests of the Lord's consecrated saints.

VOL. XXXVII BROOKLYN, N. Y., SEPTEMBER 15, 1916 No. 18

DANGER IN SPIRITUAL PRIDE

Pride in any form and in anybody is a dangerous thing. In a worldly way the proverb is well attested, "Pride goeth before destruction and a haughty spirit before a fall"; and surely very, very few people have anything of which they might justly be proud! Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable "dust of the earth," have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boaster.

The world is learning that it is not wise to boast of riches, lest thereby some one ask how were the riches accumulated and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who would boast of great education have need of humility lest it be found that the very thing they are boasting about has been disproven by later researches. Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up to date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments is also foolish. The maker of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the wearer has not! He is merely appropriating to himself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal church-goer is not all hypocrisy. He sees spiritual forms and ceremonies, hears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause—charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most churchgoers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and high-toned temples of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship him? How many others have not done so! They feel a spiritual pride or superiority when comparing themselves with non-attendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such—not being spirit-begotten. They had no real hunger for righteousness, for truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime it would inure to their advantage—perhaps saving them from some of the worst degrees of purgatorial sufferings—perhaps even making them acceptable for heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship him?

Although they would not put it so, they feel in a measure that God would be very unjust if he would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the truth. Nor need we suppose that the great adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the Most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life—never getting drunk, never doing some of the seriously immoral and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further—as to what good works they especially rejoice in—and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws—especially when we would remember that those laws were made—not for good people, but for evil-doers?

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the second death, for "the Lord resisteth the proud and showeth his favor to the humble."—James 4:6.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the church: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) "Whosoever exalteth himself, shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? some one may inquire. One of the most serious things in this connection is that those

who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of SCRIPTURE STUDIES per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of—then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought—of the motives lying behind these activities in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at his hand, and still more wonderful favors which he has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an elder in the chair who knows how to lead a meeting anyway—these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served—and if, after waiting patiently for a while, we found that they were not likely to be corrected—it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to him. Well did the Apostle write: "See then that ye walk circumspectly, not as fools." (Ephesians 5:15) Well do we see the meaning of this word "circumspectly"—that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of his truth.

It is a special privilege, indeed, to tell out the message of God's grace to all who have a hearing ear. How thankful we are that it is not—as it was once supposed—the exclusive privilege of the clergy, but that the Lord declares that all who are his consecrated people and who receive the begetting of the holy Spirit have, through it, the anointing to preach the good tidings to the meek and to bind up the broken-hearted! (Isaiah 61:1) We are glad of this privilege, which includes our private conversations with neighbors and friends. But what a privilege to be God's ambassadors, and in his name to tell of the coming kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that kingdom are now being called out of the world, experiencing a change of nature in preparation for their future work!

Old as the message is, it is so new and wonderful, if rightly presented, as to awaken astonishment in the honest-hearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they give a hint of their surprise. Then comes a danger-moment for taking the disease of spiritual pride. Just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but that, as you seem to admit, it is something that you made up—something that you are responsible for, and he thinks less of it on that account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly humbled instead of greatly exalted and heady in respect to these opportunities for telling the truth to others. We should feel our unworthiness. We should realize that the plan is not ours; that we have merely heard of it ourselves; that it is really God's plan; that we are honored as his servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of his greatness and plan should humble us with the thought that he has privileged us, whereas he has angels, who excel in strength and whom he might have used in communicating this most wonderful message.

SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the classes to be their elders and deacons have a still further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord's people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the truth, no matter how bright, no matter how educated, should not be chosen to the service of elder or deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God—spiritual pride.—1 Timothy 3:6.

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the second death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel angry with anybody who would vote against them in such an election. Alas! alas! if the dear brethren realized what was gnawing in their minds and urging them on to these things—oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The admonition on this is that although all of the church should, according to their knowledge of the truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the church.

Everything in the nature of pride, fond desire to be elders

or to be great, is not only dangerous to the person himself, but dangerous to the entire class with which he is associated. The spirit is catching, just as is every disease. Strife, vainglory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil-speaking, evil-surmising. These, St. Paul tells us, are "works of the flesh and of the devil. All this harm, all this spirit of the adversary, is apt to be introduced into the class either by one or more of its elders or leaders, or by one or more who desire to be elders or leaders.

We are sorry that this is true, yet we know of a number of classes containing many dear children of God, many of whom are otherwise exemplary, but who have gotten into this condition. Instead of the spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The class fails to make progress, either numercially or spiritually. These are the bitter fruits of this noxious thing known as spiritual pride.

If we had but the power of language to hold it up before the readers of THE WATCH TOWER, that they might see it in its true shape and terrible color, the effect would surely be to cause alarm in Zion! Fain would we ring the alarm bell from the "Watch Tower," for be it noted that these dear ones who are becoming thus involved are often grand characters, truly spirit-begotten children of God. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to see signs that their characters are being transformed in a wrong direction! Let us heed him who said, "By their fruits ye shall know them."—Matthew 7:16.

GUARDING AGAINST SPIRITUAL PRIDE

As already indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly incurable, except as either the class may assist or the Lord's providence may interpose.

If the class notices the growth of such a disposition, it should quickly, and with love and good intention, merely fail to elect for any service to the class the individual who seems to be getting top-heavy—spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearing—for his own good and that of the class. Where the class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease, or in whatever way may seem best to him. And we have confidence that the Lord will do this for everyone who is truly his child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge [punish] his people"?—Deuteronomy 32:36.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a prophet of the Lord. He served the Lord and his people faithfully—wonderfully—for forty years; but finally he was guilty of this sin of self-assurance—spiritual pride. And, strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meekest man in all the earth."—Numbers 12:3.

Yes; it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances: Moses, as the Lord's special servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them was the smiting of the rock when the people were famished for water. God directed him to smite the rock; and from that rock flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ—the "Rock of Ages." (1 Corinthians 10:4) It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt—out of the world—out of sin—out of the kingdom of the adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Numbers 20:1-12) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition?

A WORD OF CONSOLATION

For the comfort of those who may feel that they have done much worse than Moses, or been much more self-assertive, been much less careful to honor the Lord, have manifested much more spiritual pride—for their comfort let us notice that the punishment here was severe because it was part of a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting him to an open shame; as described by St. Paul in Hebrews 6:6. As the smiting of the rock represented this public, open repudiation of Jesus and his teaching and his cause, so the preventing of Moses from crossing Jordan into Canaan typified the second death. We are not to think that Moses will never come into Canaan; nor that he has died the second death, but merely that this type was shown in his experiences.

Neither are we to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result in second death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE—PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule—not to mention the still higher law of our Lord's new commandment to the brethren. The ignoring of the golden rule is manifested every time an attempt is made to coerce the class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the class is recognized, and when an elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the golden rule as well as a violation of the law of love and a violation of the first commandment—to honor God; for it is setting aside the divine arrangement provided for such matters.

But where the elder progresses along such lines, in defiance of the golden rule principle, to the ruling of the class, the coercing or cajoling of them to the doing of his way, his will, the effect is the perversion of his own mind. His conscience becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or

wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the school of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the re-establishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved—life or death everlasting. As justice shall begin to be reestablished in our minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of God and not straying away toward spiritual pride?

Our advice is the same that we have already given in THE WATCH TOWER; viz.—that the Lord's people not only go to him at the opening of each day and ask for divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and "the wicked one will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds, would be very unsatisfactory to a person who was not wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the heavenly kingdom.

GOD FIRST—SELF LAST

All of the Lord's true people, begotten of his holy Spirit, are beautiful characters as new creatures: As the Apostle expresses it, "holy brethren, partakers of the heavenly calling." (Hebrews 3:1) "Every one that loveth him that begat [the heavenly Father] must love also that which is begotten of him." (1 John 5:1) The fact that the heavenly Father has anything to do with a human being and in any sense of the word recognizes him—especially if he recognizes him as a son—signifies that there is a nobility of character, an honesty of heart and a consecration of will, whether we be able to see these things in the outward conduct and words of the individual or not. We must assume that they are there—that God, who readeth the heart, sees them to be there. Having confidence in the divine wisdom, it is proper for all of the Lord's people to accept each other as new creatures in Christ, to whom old things are passed away and for whom all things have become new. But as the Apostle points out, "We have this treasure in earthen vessels"; these good hearts, these consecrated wills, have no perfect spirit bodies in which to operate yet. They can act and speak only through the poor, imperfect flesh, which is consecrated to death.

And oh, how the imperfect tongue and the imperfect body often misrepresent the real sentiments of the new creature using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the new creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do, we often misunderstand and do not; and the love which we wish to manifest, is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience, we may have failed to see our blunders, and frequently have done injury where we supposed we had done good. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word holds out to us—the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, against which they strive courageously.

GOD FIRST IN OUR HEARTS

Many are the rules and practices which will be assistful to the new creature while endeavoring to prove loyal and to fight down and overcome the imperfections of his flesh. A great variety of rules might be mentioned, including the study of God's Word, continual watchfulness and endeavor to cultivate the fruits of the holy Spirit, the remembrance of the golden rule, etc., etc. But we now wish to call attention to one general rule which seems to have a broad application to all of our thoughts and words and actions. If this rule be followed, the entire life will thereby be regulated. This rule is—God first, self last!

This is a hard rule so far as the old creature is concerned, and he will rebel against it—especially the latter part—putting self last. But the old creature cannot really object to the rule so far as "God first" is concerned; for even natural men realize that there are proper obligations to the Creator; but the new creature sees this obligation in a special light. It is this special light which led to the making of a full consecration to the Lord, to enlistment under the banner of Jesus to fight a good fight against sin entrenched in the flesh, and to faithfulness in this warfare even unto death. In making this consecration, the individual put God first, Jesus next, and himself as the servant of these and the principles which they represent; and his flesh as devoted, consecrated, given over to death in the service of these principles.

But it is one thing to recognize the principles, and quite another thing to apply them in the daily life and in the church. God first in the home and the personal affairs means that all earthly interests and pleasures will be subordinated, and that the will of God, the service of God, the honor of God's name, will have the most prominent part in all of our affairs every day—in all of our words, in all of our dealings, in our very thoughts.

Extending this principle to the church, which is the body of Christ, we perceive that if all the brethren had this spirit, it would imply the very highest ideals and practices in the church. As the Apostle admonishes, nothing would be done through strife or vain glory, but merely to the glory of God—God first! It would mean that in all the matters of our worship, praise, and Bible study, pride or fond desire and selfishness and partiality and hypocrisy would be far away; for God would be first, and we would know that all of these traits of evil entrenched in our flesh are contrary to the will of our God.

APPLICATION OF PRINCIPLE

In the election of servants in the church, the rule of "God first" would mean that each one in voting would seek to vote according as he believed to be God's will, entirely ignoring his own will and the wills of all others of the brethren. "God first" would also lead him to take an individual stand in that kind, loving manner which the Bible declares to be the holy

Spirit, or disposition of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Surely a blessing would follow such an endeavor to put God first, and to forget everything that might be in competition with the Lord in our affection!

As for the latter part of this resolution—"self last," this would mean the very essence of the Apostle's admonition, "Let nothing be done through strife or vain-glory" (Philippians 2:3); and again, "in honor preferring one another." (Romans 12:10) We look back at the record of the twelve apostles, and see how they were disposed to strive amongst themselves as to which should be greatest in the kingdom. But this striving was before their begetting of the holy Spirit, before Pentecost. How glad we are to see that such a spirit apparently disappeared after Pentecost, amongst those who received the spirit-begetting! "Self last" might well have been the rule among the Apostles—so loyally did they support the principles of the Lord's Word and uphold and encourage one another in the good work. How we rejoice with them!

But how sad it makes us feel when some dear brethren of our day, who profess to have received the begetting of the holy Spirit, and whose professions we do not doubt, seem not to have learned this lesson of "self last"! "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Occasionally, we perceive some disposed to seek office as elders or as deacons of the church, disposed to feel offended if they are not elected to these offices. Oh, what a pity that they cannot take the broader and better view of the matter! We do not question their hearts; we shall suppose that as long as they abide in the truth, the Lord's spirit is not taken from them. And yet how little growth in grace is implied where a spirit of self-seeking is manifested amongst brethren aspiring to leadership in the ecclesia!

"WHILE PLACE WE SEEK"

Dear Brethren, let us truly humble ourselves under the mighty hand of God, and take whatever his providence metes out to us with full contentment. If for any reason the class chooses us to the position of elder or deacon, let us be thankful to the class and to the Lord; and let us use our privilege as a gift, as a favor, with humility of spirit, remembering that an elder brother in the class is a servant of the class. Let us seek to use our opportunities and stewardship wisely, as those who must ultimately give an account. If on another occasion, the class for any reason passes us by, failing to elect us to a service, let us remember that that is the class' privilege—yea each one of the class is in duty bound to vote according as his judgment shall be respecting the divine will. Should we quarrel with the divine will? Nay. Should we quarrel with the brethren for exercising their judgment respecting the divine will? Nay. What should we do? Let us accept the divine arrangement and be just as thankful of heart, and be just as energetic to serve in the proper ways according to our opportunities. Let us not seek to put stumbling-blocks in the way of those who have been chosen for the service, but rather do all in our power to co-operate with them.

Let the brother of high degree—that has a high position of favor in the class—rejoice if he is debased and removed from the position. Let him rejoice to learn whatever lessons the Lord's providence may have for him. Let him rejoice to learn how to serve in another position. And let a brother of low degree rejoice in that he is exalted. Let us receive whatever experiences come to us as being under divine supervision, remembering that "all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8:28) Let us be on the alert to have God first, the interests of his cause, his people, the church—and our own interests and ourselves, last. We may be sure, dear brethren, that whoever is thus found faithful, in harmony with the principles taught and exemplified by our Redeemer, will have some good place in the Redeemer's kingdom by and by; and that all the present experiences will be overruled for his preparation for that kingdom position.

The time for our exaltation is not now. The dear brethren may have exalted us to some service in the class for which we were not worthy, and the possession of which might have made us heady or otherwise have injured us. The proper thought is that God is at the helm, and is able to make our experiences work out blessings to us, as individuals and as classes. It is for us to be rightly exercised by the Lord's Word and by the spirit of our Master, putting God first, self last.

JUSTIFICATION—WHAT? WHEN? HOW?

Justification really means only one thing, viz.: a making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life, because such a complete justification would not be accomplished, except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day.

The justification of the Gospel church is an instantaneous work. "It is God that justifieth." But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of his sacrifice, we must know of him and trust him and accept his terms of discipleship and consecrate ourselves fully as his disciples, even unto death. The moment he imputes the merit of his sacrifice to us, covering our blemishes, we are acceptable to the Father, received into his family by the begetting of the holy Spirit, and thus, thereafter, members of the church of the firstborns, whose names are written in heaven.

The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The world might then be said to be tentatively justified through the Mediator and his kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by him. "It is God that justifieth," and he receives to everlasting life and to his family on any plane of existence only those who are perfect.

CLEANSING OF FLESH NOT JUSTIFICATION

A person desiring to turn to God during this Gospel age finds him gradually. First, he finds that God has made a provision whereby he can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins—the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the divine application of the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and "ties" himself there—obligates himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justification—pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the "great High Priest." It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts are accepted of the Father, and such are begotten of the Father to the divine nature, etc. That moment when Jesus, and when divine justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness—putting away the filthiness of the flesh—from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the holy Spirit. At the moment that the High Priest accepts him, imputes his merit, and the Father begets him of the holy Spirit—at that moment this one with the new mind is justified and begotten of the Spirit; he is then a new creature. The new creature is not to be justified, because the new creature has done no sin and would have no sin to be justified from. It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. The new

creature might be spoken of as justified in the same sense that Jesus was spoken of—"justified in spirit, . . . received up into glory." (1 Tim. 3:16) In this use of the word justified, the thought is "proved right"—"proved perfect"; not made right.

PEACE PROPORTIONATE TO PROGRESS

To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle's words apply: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel age to have exactly the same experience given to Abraham, because of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel age, before Christ had died for our sins, his consecration could not bring him into the fulness of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts—legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garment," put on when we are accepted of the Lord, covers not the new creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a process of being made right, but a right condition already attained. The putting on of the "Wedding Garment," signifies our entrance into the family of God as members of the church; the putting of it off would mean our rejection of the grace of God, and would imply second death.

Justification to the world, as already explained, will be attained differently. It might be said that the world's justification, under the great Mediator, will be a gradual one—a gradual making right as each individual will come into harmony more and more with the divine requirements and receive more and more of restitution perfection. Nevertheless, it must be remembered that "It is God that justifies," and that the world will not be in God's hands until the conclusion of the Millennial age. Then all approved of the Father and accepted of him to eternal life will be justified in the full sense. That will be an instantaneous act.

THE APPEAL TO CAESAR

[Paragraphs 2, 3 and 8 to 11 of this article were reprinted from article entitled "Almost Thou Persuadest Me" published in issue of May 15, 1903. The remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

[The last three paragraphs of this article were reprinted from article entitled "Almost Thou Persuadest Me" published in issue of May 15, 1903. Remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

THE VOYAGE TO ROME

[Paragraphs 1, 2, 4 and 5 of this article were reprinted from article entitled "A Tempest-Tossed Prisoner of Hope" published in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" published in issue of June 1, 1903. Please see the articles named.]

NIAGARA AND NASHVILLE CONVENTIONS

The Niagara Falls Convention was the most successful one of the year thus far—in respect to numbers in attendance. At the opening about seven hundred Bible students gathered and by Sunday the number had increased to fifteen hundred. A very cheap excursion rate granted on several of the railroads no doubt contributed greatly to these results.

Spiritually we cannot say that it was better than others, for it would be difficult to imagine seasons of greater spiritual refreshment than were enjoyed at St. Louis, Mo.; Sioux City, Iowa; Newport, R. I.; Norfolk, Va., and Portland, Me. We can say, however, that the dear friends who were present at Niagara Falls manifested a beautiful spirit and so far as we could judge from what we could see this convention was rich in spiritual encouragement and refreshment to each one present.

The Sunday afternoon meeting had a capacity house, one-half of the number being Bible students, the others being from the public. The Bible students, who could have filled the house to its capacity, gave way to the public. The interest was splendid in every way, and the convention will long be remembered. Seventy-five symbolized their baptism into Christ by water immersion. The influence of this convention will be far-reaching.

The Nashville, Tennessee, Convention was a most delightful one, but disappointingly small as respects attendance. Some may have feared the heat; but Providence favored us with most delightful weather—considerably cooler than that experienced at Niagara Falls. The attendance would not be estimated above three hundred. They were all very happy and seemed to greatly enjoy the presentation of the truth to which they listened. Twenty-one were immersed in water.

The meeting for the public was addressed by Brother Russell, and had an attendance of two thousand; considerable interest was manifested.

Nashville gave the PHOTO-DRAMA OF CREATION a very hearty welcome, the average attendance at all meetings being about twenty-five hundred. Eight hundred cards were handed in requesting reading matter.

INTERESTING LETTERS

HOW THE LORD HAS STRENGTHENED HIS HEART

MY DEARLY BELOVED BROTHER RUSSELL:—

With just a little regret, I will ask for a moment of your valuable time. I noticed in the first article of THE WATCH TOWER of July 15, 1915, you make mention of the MORNING RESOLVE, the Vow and the suggestion you had to make recently about love.

I wish to tell you briefly the great amount of good these have all been to me. My first waking thoughts are, to repeat the MORNING RESOLVE. This is my watchword during the day. The Vow: I never could have kept up my spiritual existence without it, especially during the time I have been engaged in the colporteur work.

The consideration of the MANNA text each day has also been of inestimable value. And the suggestion on love: I do not wish to say that I was proceeding ahead of the light, but I have been including this same thought each day in my prayer for the last two years; I now report each evening at the throne of grace; and as to the noticed results, I wish to say that I have increased love for the Father and the Son, for all the dear brethren, and for all the world of mankind. I have more love, more kindness, more gentleness toward all the animal creation; even so much that it has made me careful for the little insects that go before me on the ground.

I feel quite sure that if all the friends would include this request in their morning prayer they would notice decided development of that one grace—love. I am striving by the Lord's grace each day to make use of about all the opportunities that come in my way. I am waiting on the Lord, and am of good courage, for he has strengthened my heart.

Dear Brother, just a little question, if you will grant an answer to it—to me it means so much. Concerning our Lord's last hours in Gethsemane: he desired some evidence from the Father that his covenant of sacrifice had been carried out faithfully. In like manner, what is the best evidence we can have that our heavenly interests are all right?

I pray the Lord's richest blessing upon your every step of the way; also upon your every effort to assist and encourage the entire household of faith, as we near the closing scenes of the harvest. Sister Kellar and my family all join with me in sending you very much Christian love. I remain

Your brother and fellow servant in the one hope,

EBER A. KELLAR.

ANSWER TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden the pathway before—he was the first, the Forerunner, on the path of life. If he had erred in any particular, he had no Advocate to make good for him. The issue before him was a resurrection to eternal glory on the divine plane—glory, honor and immortality—or everlasting destruction as one who had failed to keep the divine law, and for whose recovery from sin no provision had been made. It seems, therefore, not unreasonable that our Lord might ask of the Father an evidence of his acceptability.

In our case it would be a little different. We know that we are imperfect and that we cannot do all that we would—for we will to do perfectly. In our case we know the provision of the Father had already been made—namely, that if our hearts are loyal he will take care of the remainder, making good for our short-comings, through the merit of Jesus. We are to accept this statement, fully, heartily, faithfully. I believe that it would not be pleasing to the Lord if we should ask for some special manifestation of his favor over and above what he has done for us, and also the promises that are ours. If it were possible to imagine that similar circumstances could arise with us to those experienced by our Lord, we might be sure that the heavenly Father would be pleased to have us call upon him in the hour of trouble, and that he would be pleased similarly to respond.

THE CENSER—THE FIRE—THE INCENSE

PASTOR C. T. RUSSELL, DEAR BROTHER:—

Greetings and love in our Lord and Head! Whilst recently moving amongst the friends of various classes, I found that the question as to whether the incense was burned in the Most Holy on the typical day of atonement, was the cause of some friction and differences of opinion. Some had even gone to the length of hinting that TABERNACLE SHADOWS required to be rewritten and amended.

For my own part the question has never seemed to me worth any serious consideration, as from a merely surface glance this new view seems to be entirely out of harmony with the various antitypical features of the divine plan as we now understand them. Believing, however, that it is now more necessary than at any time in the past to be able to give a reason for the hope that is in us, I made careful inquiries on the point and find that the whole theory rests mainly on two texts of Scripture—Leviticus 16:12 and Hebrews 9:3, 4.

Turning up the DIAGLOTT at the latter text I find a footnote there which satisfactorily explains the evident contradiction here between the Old and New Testament records of the A. V. on this point. The real difficulty then lies with Leviticus 16:12.

Apparently from the reading of this verse, the Censer, full of burning coals of fire, as well as the Incense, were both taken by the Priest beyond the second veil. There is no doubt that from a comparison of Scripture, the veil referred to here is the one between the Holy and the Most Holy. On closer examination, however, I find that the apparent contradiction of this verse rests entirely upon a poor translation of one word. The word "bring" in this verse is from the Hebrew word "bow," which, according to Profs. Young and Strong, literally means "to cause to come in" or "to send." The action implied in this word does not refer to the censer or the fire, but only to the incense. This is admitted even by the singular number of the pronoun supplied by the translators of the A. V.

How then does the Priest cause the incense to come within the veil? Analyzing verse 12 it would mean something like the following: "He shall take a censor full of burning coals of fire from the altar (in the court) before the Lord" (and place it in the top of the incense altar in the Holy); then "he shall take his hands full of sweet incense beaten small and bring (cause it to enter) within the veil." The Priest standing at the incense altar in the Holy and crumbling the incense on the fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the veil.—Revelation 8:3, 4.

Apparently two things were necessary in order to save the Priest's life when he entered beyond the veil. First the incense must have preceded him, as indicated in Leviticus 16:2. Second he must have had the blood with him, or otherwise death would have been the result.—Hebrews 9:7.

The incense, representing the antitypical Priest's faithfulness in the midst of his earthly trials, must have been acceptable to God even before he passed beyond the veil of his human nature—the flesh. Additionally the blood (earthly life rights) must still be unforfeited in any way, as otherwise he would not have risen beyond the veil in resurrection life and therefore could not have benefited the human race.—Heb. 9:7.

Your ever-grateful brother in his service,

W. CRAWFORD.—Eng.

A PREACHER WHO SEES LIGHT

DEAR BROTHER RUSSELL:—

Greetings in the name of our Redeemer. Appreciating the fact that we are living in the close of the "harvest," and that privileges of service are very precious to us all, we would use this opportunity to call to your attention briefly a notable witness for the truth in one of the churches of this city.

For some time past you have doubtless noticed news clippings, sermons of Rev. ———, of the ——— Church, Los Angeles, in which his presentation was in harmony with the truths as presented in the SCRIPTURE STUDIES. Indeed, there was a reason for this. A year ago this man, evidently a conscientious Christian, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism and thoughts on restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain lame brother here, full of zeal, looking for ways to serve the Master, was used of the Lord in bringing the volumes to his attention. These he commenced to read and believe, but could not accommodate the thoughts of a ransom. Patiently the brother stayed with him until finally, grasping the thought that "there is one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all," he began to preach it, repudiating all former no-ransom theories. This led him to further study and assimilation of the volumes. He realized that we are living in the closing hours of the Gospel age, and that this being the truth, he must preach it.

Gradually leading his congregation along, they voted at his suggestion to have the DRAMA exhibited in their church on Wednesday evenings. Greatly appreciating this opportunity of service, we glady gave them the DRAMA, advertising it and filling their church to overflowing at each exhibition. General appreciation was expressed, and Brother —— himself was greatly encouraged, especially through his fellowship with the friends, whom he evidently recognized as Christians in deed and in truth. After this he was invited to hear Judge Rutherford at a small gathering of the friends, the subject being along the lines of the ransom. This he greatly appreciated, and in the testimony meeting told us how he "got the truth," of his love for it, and how he appreciated the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the atonement, using the Tabernacle Chart which we had provided to illustrate, driving home the vital points of truth—the death penalty against man, the opportunity for all to be released from that penalty by the fact that the Lord Jesus, dying as a man, a perfect man, offset the penalty against Father Adam and his race. The spirit of the truth had so gotten into his heart and mind that the short time allotted to his sermon was not half long enough to speak forth the Words of Life.

This brother's zeal, and evidences of a full hearted-consecration to God, have surely inspired us. To see him standing up before his congregation, speaking forth the Words of Truth and Life, so earnestly and sincerely, would gladden the heart of any child of God who realizes that we are in the "harvest" of this Gospel age.

The interest shown at the DRAMA exhibition was very good, attendance being from three to four hundred at each Part. Over a hundred cards were turned in, requesting the "Where Are the Dead" Booklet. The interest thus stirred up is to be followed up.

Hoping this will prove as interesting to you as it has to us, and praying the Lord's blessing upon you and the dear colaborers at Brooklyn in the completion of his harvest work, We are

Your brethren in the Lord, DRAMA WORKERS.

MANNA, VOW AND MORNING RESOLVE BLESSINGS

DEARLY BELOVED PASTOR:—

I have been so blessed by your ministrations of love and good cheer that I would like to express my gratitude to you and to our heavenly Father for the riches of grace which we

enjoy. I receive such a blessing daily with the MORNING MANNA, the VOW and THE MORNING RESOLVE! Also, "ARE YE ABLE TO DRINK OF MY CUP?" Oh, the blessed truth! It satisfies my longings as nothing else can do. And, dear Pastor, THE WATCH TOWER is such a wonderful channel of blessing, too! We praise God on your behalf as we see how he has kept you all these years; it gives us courage. The feast is now spread surely in the midst of our enemies! The Lord grant we may be enlarged daily and thus have the spiritual capacity for the SEVENTH VOLUME of which you also spoke.

Our dear Pastor, I would just make one request of you, if I may. It is that you would pray for me; that, having run well thus far, I might continue faithful even unto death. Three months ago I had two operations in one. After seven weeks I came home to take up my family obligations once again—except sweeping, washing and ironing. It taxed my strength so much that I thought it only right as a new creature in Christ to speak to my husband. I told him how I felt. He could not understand, neither could his mother, how it was that I did not feel able to do the work. Well, this proved quite a trial to me. But as no deliverance came from these duties, I considered it my duty, and evidently God's will also, that I go on and serve just as long as God gave me strength. I feel that my strength is going, though I have not told my husband, as he speaks to me only when he must, since the experience mentioned.

The pressure I feel has been hard upon me for the last five or six months, but I have been able to rejoice. Though the cup has overflowed with sorrow and suffering, nevertheless I have been able to realize the Lord's presence very near and the truth of Jesus' words, "The Father himself loveth you." But even so as our Lord, I would continue to pray with strong crying and tears, realizing so much my utter helplessness and need of God's help through Christ Jesus. I ask you to pray for me, that I may in due time have the full assurance, as those who have gone before, that I am acceptable in the Beloved One, and have made my calling and election sure. I feel that I have need of patience also, that having done the will of God I might receive the promise.

Now again I would thank God for the blessed tie that unites us all in him. My prayer is that we may be enlarged and abound yet more and more in the love of God. This love has increased in me as daily I have prayer with you all that thus we might be able to show forth the praises of him who hath called us out of darkness into his marvelous light.

May the Lord bless thee and keep thee, and grant thee the "abundant entrance" through Christ Jesus our Lord!

Your sister in Christ, ———

LIKE SAUL, THOUGHT HE DID GOD SERVICE

DEAR BROTHER:—

Am happy to say that I am most surely a believer, and an earnest one in "The Divine Plan of the Ages," and just as set forth by Brother Russell. More than that, I have been preaching it in no uncertain manner from the pulpit of the First Baptist Church of this place. And as might be expected I have also been ordered to stop such preaching or resign; consequently I have resigned. But then, of course, there are other places to preach, and preach it I will!

Yes, I recall the circumstances to which you refer, at the time of the revival meeting in my church, at the time the PHOTO-DRAMA was shown here, and I recall the matter only with shame and humiliation for the part I played in it. While I made no speech at the band-stand that afternoon, I did help to arrange the meeting with the object of keeping people from seeing the DRAMA. The evangelist and the Methodist pastor of this place did the speaking, but I approved of it at the time. That humiliating experience serves to show what an absurd and enormous blunder a man makes when he jumps at conclusions and forms an opinion without investigation, just because "everyone says so." However, like Saul, I verily thought I did God a service, and being honest and sincere, though ignorant, like him, I obtained mercy, and have been shown a "more excellent way."

I am already beginning to feel the edge of the people's opposition, and, as you say, from those who were formerly my strongest supporters. However, " 'Tis always with the righteous well," and I trust that I have the imputed righteousness of my Master, and that through his grace and help I shall be able to exemplify that righteousness in my life.

I have a full set of the STUDIES IN THE SCRIPTURES, am getting THE WATCH TOWER and also the BIBLE STUDENTS MONTHLY. No, I have not a copy of Brother Rutherford's "Defense of Brother Russell," nor do I need one for myself, as I need no further evidence than the STUDIES. But I might be able to use one to advantage with others that are not so convinced.

Thanking you for the interest and sympathy manifested in your letter, and requesting that you will remember me at the throne of grace.

I am your brother in the truth, ———

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BAPTISM FOR REMISSION OF SINS FOR JEWS ONLY

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he will baptize you with the holy Spirit and fire."—Matthew 3:11.

We should make quite a marked distinction between the Atonement Day arrangement for Israel with its cancelation, and any other arrangement for cancelation of sin. The sacrifices of the Day of Atonement typified the "better sacrifices" for the putting away of original sin. Original sin was Adam's sin, which has descended to all of his children. The entire race is by nature under the dominion of that original sin and under its penalty. God purposes to do away with both the sin and its penalty, through the great High Priest, Jesus. Jesus has already died and has now nearly completed the offering of the "better sacrifices" than those offered by the typical high priest of Israel. We see that the time is coming when there will not be a mere imputation of the merit of Christ, as there has been during the Gospel age for the church; for during the incoming age his merit will be applied absolutely for the sins of the whole world, and the sins of the world—the Adamic sin—will be canceled forever. The condemnation of original sin will be no more upon any one, anywhere; and all who will may be assisted up to all that was lost by Adam and redeemed by Christ Jesus.

But there are other sins besides original sin, and the culpability of these is proportionate to the amount of knowledge enjoyed. Those which are unintentional are in our Lord's prayer called "trespasses." But prayer to God would not set aside original sin—only the death of Jesus as a ransom could set this aside. There are certain ones who through faith in his redeeming blood and by consecration of heart and life to the Lord have become children of God. Because of inherited imperfections these children of God commit trespasses. When they recognize these trespasses, they should come to the throne of heavenly grace "that they may obtain mercy and find grace to help in time of need." Others than those who have become children of God have no standing with him and have no right to make petitions. The only ones who have a hearing with God are those who have become disciples, or followers, of Christ and who have been accepted by him as his followers. For such he has become the surety and has inducted them into a blessed relationship with the Father—the relationship of sons.

The Israelites were God's people, in covenant relationship with him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the real Sacrifice for sins to be offered "in due time." He arranged that those who came into this covenant relationship with him should be treated as though their sins had been actually forgiven and canceled. "Year by year continually," as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancelation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God's covenant people. During each year, however, they might through more or less weakness fall into errors of thought, of word and of conduct. These would be trespasses.

THE OBJECT OF JOHN'S BAPTISM

When John the Baptist began his ministry, he came preaching that the time was now at hand when Messiah would appear, and the invitation to come into the real kingdom of God be given. His exhortation was that all the people should get ready for this, otherwise they would not be prepared to receive Messiah. He said in substance, Examine your life. Are you living to the best of your ability according to the law? If not, if you are living according to a lower standard than the best of which you are capable, you are guilty. To whatever extent you are not living up to your highest possibilities, you

are in disfavor with God and untrue to your covenant. If you desire from now on to do your best, show this by being baptized in water. This will be an acknowledgment that you repent of sins, and you will thus wash away your sins.

The people washed away their own sins, typically. John the Baptist did not wash them away. Those who had not been living in harmony with their Law Covenant, but who heard John gladly and turned from sin, were largely the very ones to whom the message respecting the coming of Messiah appealed. Thus they became, with those who had kept themselves in God's favor and blessing, "Israelites indeed, in whom was no guile." This washing away of sins was not an actual cleansing from guilt; for only the blood of Jesus, the merit of his ransom-sacrifice, could actually take away sin.

SAUL OF TARSUS BAPTIZED WITH JOHN'S BAPTISM

Some have asked, With what baptism was Saul of Tarsus baptized? with Jesus' baptism or John's baptism? Saul had lived "in all good conscience" before God during his previous life; how, then, did he have sins to wash away on the occasion of his conversion to Christ? We recall the incident of his conversion. While engaged in persecuting the Christians, Saul, on his way to Damascus, had been stricken down, and the Lord had manifested himself to him. Then as St. Paul afterward said, he saw Jesus shining above the brightness of the sun at noonday and, as the result of this glorious manifestation, his eyes were blinded. His companions then led him to Damascus, where for three days he neither ate nor drank. Then Ananias, a servant of God, was sent by the Lord, to restore Saul's sight. After Saul recovered his sight, Ananias said to him, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins."

St. Paul apparently never entirely recovered from this injury to his eyes. The Lord refused to fully restore his sight. Certain Scriptures seem to imply that his weakness of eyes was what he called his "thorn in the flesh." But the Lord declared that he would give him what would be more than an offset to his poor eyesight—the riches of his grace. (2 Corinthians 12:7-10) Although he was highly honored by revelations, this affliction served to keep him humble, and to remind him that at one time he had been injurious to the Lord's people.

The Apostle declared that what he did was done "in all good conscience," verily thinking that he was doing God service when he persecuted the followers of Jesus. He said that he had received mercy because he "did it ignorantly through unbelief." He declared, "I am the least of saints, not worthy to be called a saint, because I persecuted the church of God." In his previous life he had been very careful to keep the outward forms of the law, being, as he said, "a Pharisee of the Pharisees." But he had neglected the spirit of the law—mercy and justice. In his zeal for the law he had energetically persecuted those in harmony with God. He was, therefore, a sinner, without having been conscious that he was doing wrong. But his sin was declared by the Lord through Ananias, who reproved Saul and called on him to realize his sins and wash them away by baptism.

NO SINS ACTUALLY REMITTED BY BAPTISM

This leads us to consider in what way baptism could wash away sins. The Scriptures show us that there is no baptism that washes away sins as far as the Gentiles are concerned. All of us who were Gentiles have had our sins washed away, not by water, but by faith in the Lord Jesus Christ. To us baptism signifies something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church.

However, this does not signify that St. Paul and other Jews were not properly inducted into Christ. The Jews were "baptized into Moses, in the sea and in the cloud." Moses was the mediator for the whole nation of Israel; he stood between God and the people. Because this was so, God entered into a covenant with them; and Israel entered into a covenant with God, declaring that all his commandments they would keep. Throughout the Jewish age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, we believe. They had been living good, honest, upright lives, in harmony with the Lord, so far as they were at that time able to live.

Others of those who came to Jesus were such as realized that they had been sinners; but they had repented. We remember that this was the very object of the Father's plan in sending John the Baptist. John taught the Jews that the Messiah was about to come to them, and that all who desired to be found in harmony with the kingdom he would proclaim, should see to it that they were in harmony with the law. Some had nothing to repent of and nothing to wash away by baptism. Many of those who realized that they had been unfaithful to their covenant with God were baptized in water, symbolically washing away the sins they had committed. This act of repentance brought them back under the blessings and favor of their Law Covenant. But although the blood of bulls and goats shed according to their law did not actually take away sin, yet properly received by faith these sacrifices kept the people in covenant relationship with God. So likewise, neither could water baptism remit sin, but it restored them to full harmony with God's arrangement for Israel.

So the Jews, who recognized that they had been living out of harmony with God, took the opportunity of being baptized by John. Washing away their sins symbolically in water, they publicly declared that they intended thenceforth to live in accordance with God's law. Others, the religious leaders, were hypocritical. They were sure that if God purposed to bless any of his people at the coming of the Messiah he would bless those who had kept themselves in harmony with his law—themselves. The Scribes, the Pharisees, and the Doctors of the law at that time, as well as the Sadducees, all had a light opinion of John's work. Jesus said that this was because they were unwilling to repent and wash away their sins, unwilling to acknowledge that they had any sins to wash away. Therefore, as they received not John, they were equally unready to receive the One of whom John was the forerunner, the One who came to take away sin actually by making his own life the sin-offering.

HOW JEWS WERE TRANSFERRED FROM MOSES TO CHRIST

Gentiles could not by repenting get back into relationship with the Mosaic Law; for they had never been under that law. Moses was a type of Christ. As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ to all who accepted Jesus as the Messiah. As the Apostle pointed out (Acts 3:22), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things." Christ was this Prophet like unto Moses, only far greater—like unto him in that he was to be the Representative of God to "all the people," the world of mankind, as Moses was his representative to all the people of Israel.

Any Jew who was in proper relationship to God through Moses was brought over into Christ upon the exercise of faith, so that he was in Christ as soon as he recognized Christ as the antitype of Moses and realized that his baptism into Moses meant typically his baptism into the great Antitype of Moses. In referring o the typical relationship of Israel to Christ, the Apostle Paul declared that when they drank of the water from the smitten Rock, "they drank of that spiritual Rock that followed them, and that Rock was Christ." They drank of it in type. Hence when in due time the faithful ones of Israel accepted the Messiah by faith, they died to that typical relationship, and thenceforth drank actually of the spiritual Rock—Christ Jesus. They came into vital relationship to Messiah.

Baptism for the remission of sins is no longer effective for the Jews, because their opportunity is closed, the way by which they might have a preference over the Gentiles. There is no provision now by means of which the Jews are privileged to come into Christ by any easier way than are those of any other nation or people. As a nation the Jews were left desolate five days before the crucifixion of Christ, until their "double" or disfavor should be fulfilled. See SCRIPTURE STUDIES, Volume 2, pp. 216-228. We understand that special favor even to individual Jews ended three and a half years after the cross, at the close of their seventieth week, as foretold by the Prophet Daniel. (Daniel 9:24-27) See SCRIPTURE STUDIES, Vol. 2, pp. 63-71.

The Apostle explains (Romans 11) that while the Israelites had been the natural branches of the olive tree, of which the promise to Abraham was the root and the Lord Jesus Christ was the antitypical trunk, nevertheless the time came when many of these branches were broken off. A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. These branches had already been broken off when the Apostle referred to the matter in his letter to the church at Rome. Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.

IMPROPER BAPTISM OF THE TWELVE EPHESIANS

We note the case of the Ephesians mentioned in Acts 19. Apollos had preached at Epheus and had baptized twelve brethren. But Apollos himself had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles; and he performed on them the

baptism of John, which was for the remission of the sins of the Jews against their Law Covenant, including later their sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in covenant reationship with him.

When St. Paul came to Ephesus and perceived that these men had none of the gifts of the spirit then common to all believers, he inquired what baptism they had received. They answered, "John's baptism." Then he required them to be baptized again, in the name of the Lord Jesus Christ. This brought them into full relationship with God, as were the remainder of the disciples. The Lord probably permitted this mistake in order that the apostles might more clearly understand, and that thus the truth of the matter might come down to us. These things give us a clear conception of how particular God is in all his dealings. This is a definite way in which we may come into covenant relationship with the Lord, and he insists on the recognition of the conditions which must be observed to this end.

NATURAL BRANCHES BROKEN OFF

The Jewish people have been broken off from favor and fellowship with God for a long time, a period of disfavor equal to the former period of their favor—1845 years, as we have shown in SCRIPTURE STUDIES. They are severed from the original olive tree. But God is able to "graft them in again," as the Apostle decares. So during the Gospel age the Jew has had the same privilege of coming into the body of Christ as the Gentile. The fact that one is a Jew does not hinder him from entering into the enjoyment of all the privileges of Gentile Christians. The only thing that has hindered is the great gulf of prejudice and misconception of God.

The Jewish nation are cast off from divine favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, Israel after the flesh, shall be restored to favor with God. "They shall obtain mercy through your [the Gospel church's] mercy," he assures us. They shall be brought back through the ministration of the glorified church. As a nation they failed to avail themselves of the privileges of this Gospel age to have their sins put away by accepting Christ; but the Jews will come into favor under the most favorable conditions when the new order of things shall be established—when by the application of the merit of his sacrifice Christ shall have made atonement for the whole world. This will include the sins of the Jews. Their "double" of disfavor having ended, as we understand, in the spring of 1878, God's favor is gradually being manifested to the Jews, and will continue to increase until their full restoration, though their chastisement is not yet completed.

SPECIAL PRIVILEGES FOR NATURAL ISRAEL

At the inauguration of the new age of blessing natural Israel will be granted a special place and privilege; "for the gifts and calling of God are not things to be repented of." We see how in another way, also, this special privilege will come to them; namely, in that the law has been more or less of restraint upon them in their daily lives as a people. They have had more or less of loyalty to God, which has kept them separate from other nations. This special privilege of preeminence in the Messianic kingdom, however, will not be granted to all who are Jews by blood; but only to those who prove loyal to the law and the prophets—those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.—Romans 2:28, 29.

The earthly phase of the kingdom will be composed of the ancient worthies of the ages preceding the first advent of our Lord. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Job, and the Hebrew prophets and other faithful ones will be in power as "princes in all the earth." (Psalm 45:16) The orthodox Jews will be more ready to receive the blessing of the new dispensation promptly than will any other people. Therefore they will have the first blessing—not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that he made a covenant with them as the posterity of faithful Abraham.

BAPTISM IN THE NEXT AGE

We have no reason to think that baptism will be practised in the new dispensation. We have no Scriptures that tell us it will be introduced. Yet it will not be surprising if it shall be reestablished; for baptism is a very beautiful picture of consecration to God, the full giving of the life to his service. It may be introduced as a symbol of washing away sin or as a symbol of consecration. What we do not know we think it best not to discuss. We do see that the church was baptized into Christ by being baptized into his death; and that baptism is, therefore, to the Christian, a symbol of death. But it need not be a symbol of death always. This beautiful figure might be transmuted to signify a baptism into the family of Christ, a manifestation of the adoption of this new Father, in contradistinction to the old father, Adam—a rising to newness of life through the Lord Jesus Christ. We should not be surprised if this would be the case, but it is not wise to speculate in advance. It is better to leave those matters not yet clear, until the Lord shall open them up fully.

John's Baptism was called by that name because John was the first one who used baptism; and he, as the forerunner of Christ, used it to do a preparatory work. Not only John and his disciples, but also Jesus and his disciples, practised this baptism among the Jews. (John 4:1-3) This rite called to repentance of sin and the getting into harmony with the Messiah who was about to come. It was very necessary that Jesus should be recognized as the great Anointed One; for although John's baptism was to bring the Jews back into accord with Moses, into harmony with the Law, nevertheless it was to prepare them to accept the Messiah.

The baptism of Jews after Pentecost was the same—for the remission of sins; but they had charged against them, in addition to their other sins of unfaithfulness, the crucifixion of the Prince of Life. Many acknowledged their guilt when they realized what had been done. They saw that the whole nation was guilty of what the people had done through their rulers, the high priest, the under priests, the Sanhedrin, the Scribes, the Pharisees and the Doctors of the law.

Those Jews who were contrite of heart were prompted to ask what they should do to escape the condemnation which was upon the whole people. St. Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit." In a measure extenuating their sin of crucifying the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers; for had they known, they would not have crucified the Lord of Glory." (Acts 2:37, 38; 3:13-15, 17) He reminded them that they were the children of the promises; and that as Israelites they had a special claim on this arrangement which God had made through his Anointed Son, in that it must come to them first; and that their repentance would bring them forgiveness and remission of sins.

The Apostle was not speaking, however, of a new immersion into the body of Christ which would be applicable only to Gentiles; for Gentiles could not be received in the same way, by remission of sins and a restitution to God's favor under the Jewish Law arrangement to which they had never been subject. Gentiles had never sinned against the law; therefore they could not be dealt with as the Jews.

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

Again, it is asked, Was the baptism of John, Christian Baptism? If not, when did Christians begin to baptize with the Christian baptism? We reply, John's Baptism was not Christian baptism, but merely a baptism for the washing away of sins, as we have shown. Few of those baptized by John knew anything about Christ. It could not, therefore, have been a Christian baptism. However, it would amount to Christian baptism to the Jews who observed it because by coming back into Moses and recognizing Christ as the antitype of Moses they would thus be transferred into Christ after Pentecost.

But Christian baptism to the Gentiles was a new thing. It symbolized the grafting of wild olive branches into the Israelitish olive tree. It was an immersion of aliens into the body of Messiah making them fellow-members with the Jews of the twelve tribes of spiritual Israel, whose entire number was to be 144,000—twelve thousand from each tribe. (Revelation 2:9; 3:9; 7:1-8; 14:1-5) Those taken from among the Gentiles were the wild olive branches grafted into the good olive tree making up the number which lacked to complete this body of Christ.

SHOULD WATER BAPTISM BE PRACTISED NOW?

Some friends seem to have been in doubt as to whether it is proper to practise water baptism since October 1st, 1914, and if so, as to what words should be used by the administrator in immersing the candidate, especially if he has but lately made a consecration.

To this we reply; firstly, Just when the membership of the body of Christ will be consummated is not a matter that we are capable of determining with positiveness. Up to that time we may be sure that any one presenting himself in the proper way was eligible. Secondly, Some of those who now present themselves for immersion have made a complete consecration previously; they may be symbolizing a consecration made five, ten or twenty years ago. Thirdly, Even if we were sure that the body of Christ is now completed, we see

no reason why consecration to God should not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for every one to take. We could not imagine a different course for all to take during the Millennial age. The difference will be that the Lord will not accept them then to a change of nature, but to his favor under the restitution privileges of that dispensation—an uplift to perfect human nature on the earth.

Those who will come into harmony with God's arrangements for the world during the Millennium, now about to dawn, are to be the children of Christ—he is spoken of as their "Everlasting Father"—their Life-giver. He is not the Father of the Gospel church, but their Elder Brother. They are the children of God. The life that will be given to the world will be the earthly life, the kind which Jesus surrendered on their behalf. They are referred to in 1 Cor., chapter 15, as they that are his, who become his, during the thousand years of his presence.

The Common Version rendering is obscure. Verse 23 should read, "But every man in his own order: the anointed first fruits; afterward, they that are Christ's in his presence"—during his Parousia, the thousand years of Christ's reign. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father," "that God may be all in all." (Verses 24-28) All of the restored world will belong to the general family of Christ. Jesus the Bridegroom and the church his bride will have the regenerated human family as their children on the earthly plane of being. Mankind will become Christ's children by the consecration of themselves. The Father's will for them will not be the spirit nature, but human restitution to all that was lost in Adam.

For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and his service on whatever plane of life one may spend eternity, whether spiritual or earthly.

REST

"For we which have believed do enter into rest."

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,
And makes this life of Heaven a part;
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.

TEMPTATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16.

In his discourse, as given in this epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless he was a Priest according to special divine appointment. He entered upon his priestly office at the time of his begetting and anointing of the holy Spirit, which he received at his baptism by John. His work as High Priest still continues, and will not be complete until the close of his reign of a thousand years. He is now a Priest on the highest plane, the divine plane. Although at his resurrection he became so great, so highly exalted above mankind, nevertheless this great High Priest, the highest of all the house of sons, is One who can be touched with the feeling of our human infirmities. He realizes our imperfection, our trials, our difficulties; for in the days of his flesh he had similar trials, similar difficulties.

The question arises, How could Jesus have had the same kind of difficulties that a mother would have? How could he be tried in all points as a mother? He never was a mother. How could he be tempted as a father? He never was a father. How could he be tempted as a drunkard, or in many ways as fallen humanity are tempted, when he was perfect?

We answer, The Apostle was not referring to the temptations of fallen humanity. He says, "He was tempted in all points like as we are." He was speaking of new creatures. We know of no temptation that came to our Lord except those which came to him as a new creature. He was tempted as we are tempted as new creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. These are not temptations to the new creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten new creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practised sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after his baptism in Jordan, we see how he was tempted. One of his temptations was in respect to the use of his God-given power. He was very hungry, and was in a place where no food could be secured. The adversary suggested that he use his miraculous power to produce food for himself by commanding the stones to become bread. This he could have done; for we remember that on more than one occasion he miraculously created food to feed the multitudes, and at another time he turned water into the choicest wine. But on this occasion he refused to use this power to satisfy his own appetite. The spirit of devotion to the Father led him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of his goodness and of his wonderful plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers—to use this power of God and the truth of God for personal aggrandizement. To what extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast himself down from the pinnacle of the Temple, and thus call the attention of all the people to himself. This act would prove him to be possessed of superhuman power and would seem to imply that he was under the special protection of God. He could thus make a marvelous demonstration of himself and he would be considered some great one. The adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect him in just such an instance, to uphold him lest he should dash his foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try him through a misapplication of his promise. The written Word was his refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the

laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, God will protect me, he will not allow me to come to harm." To presume to do what God has never authorized in his Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only duty or necessity would excuse such a course.

TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that he look out over the kingdoms of the world, and then be assured that all these should be given over to his control, without his having to submit to suffering, without taking the painful course marked out by God, if he would just fall down and worship Satan, acknowledge his authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only co-operate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So on every point the wily adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to us. We might have suggestions that if we would only not be too straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of his professed followers have compromised with the world and the adversary. The church systems have fallen into this very trap of the devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted just before his crucifixion. When he was delivered to the chief priests and taken before the Jewish Sanhedrin, he did not show them up, as he might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; he might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which he possessed, he might have made a great stir. Perhaps he felt an impulse in this direction, but he held his peace, and allowed himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind—temptations to render evil for evil, to keep square with people, to give them what they deserve.

OUR THRONE OF MERCY

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a throne of grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Savior, the One who died for us; and that although he is so greatly exalted and seated upon the throne of glory, yet his throne is also a throne of mercy.

Coming to the Savior's throne is not the same as coming directly to the Father's throne. Jehovah's throne is a throne of justice, but Jesus' throne is a throne of mercy. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have tried to do our best, and have been overtaken in a fault, he knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose—to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as he sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to him again and again, remembering that he is never weary of our coming and that he will not turn us away empty.

SHIPWRECKED ON MELITA—(MALTA)

NOVEMBER 5.—ACTS 27:38-44.

[Paragraphs 1 to 7 and 9 to 12 were reprinted from article entitled "For God was With Him" published in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" printed in issue of June 1, 1903. please see the articles named.]

"When the storms of life are raging.
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.

"So, when here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring:
Naught can harm His Father's child."

THE POWER OF THE WILL—SELF-CONTROL

[The last three paragraphs of this article were reprinted from article entitled "Bear Ye One Another's Burdens" published in issue of October 15, 1905. Paragraphs 4 to 14 inclusive were reprinted from article entitled "The Power of the Will—Self Control" published in issue of November 15, 1909. The remainder was reprinted from article entitled "Each Shall Give Account to God" published in issue of November 1, 1907. Please see the articles named.]

INTERESTING QUESTIONS REGARDING TYPES

TYPE A STRONGER WORD THAN FIGURE OR PICTURE

Question.—What is the difference between the words "type," "figure," and "picture"?

Answer.—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Hebrews 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies divine foreknowledge and arrangement. God gives types. Men may give pictures, figures or parables.

ANTITYPES FOLLOW TYPES AT ONCE

Question.—Is the type always followed by the antitype at once or not?

Answer.—Our thought is that we should expect a type to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock

and the Lord's goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish house was left "desolate," just before Jesus' death. —Matthew 23:37, 38; Luke 13:34, 35.

Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the promise God made to his father Abraham. God declared to Abraham, "In thy Seed shall all the families of the earth be blessed." Isaac was the natural seed of Abraham according to this promise; and Isaac continued down the Jewish age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the spiritual seed. There the natural seed was cast off. The real Seed of Abraham, in whom the promise centered, was not the natural seed, but the spiritual Seed.

Jesus was not the antitypical Seed of Abraham when he was born into the world—not until he had been begotten of the holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ's spiritual birth on the divine plane of being, the members of his body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when he became the spiritual Seed, and is continuing, in the persons of his body members, to take the place of the type. Thus the type is merged into the antitype.

Question.—How would the above answer apply in the cases of Adam and of Melchizedek?

Answer.—The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood—"he abideth a priest continually," he continued a priest to the conclusion of the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and body. Jesus was "made a High Priest forever [literally for the age] after the order of Melchizedek."—Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Corinthians 15:47) that the Second Man is the Lord from heaven. The first Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin his work until the Millennial age, when he will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of the Everlasting Father. And the Everlasting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

Question.—1 Corinthians 10:11 reads, "Now all these things happened unto them [the Israelites] for types." (See marginal reading.) Please explain.

Answer.—We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away—that is, cease to be the type—until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

WILL GLORIFIED CHURCH HAVE LIFE-GIVING POWER?

Question.—In the Millennium will Jesus alone be the Life-giver to the world, or will the church also be associated with him as members of the Life-giver, and have power to awaken the dead?

Answer.—The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver—in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam—under sentence of death. Jesus has laid down the ransom-price which will offset that sentence. By virtue of so doing he will have the right, as soon as the merit of his sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which he will give will be those which he himself laid down in death.

But as Jesus by the will of God has associated the church with himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will co-operate will rise up out of sin and death conditions to perfection.

Thus the bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense his own life-rights. And Jesus himself said, "All that are in the graves shall hear the voice of the Son of God and shall come forth." (John 5:25, 29) Any work which the glorified church may do in connection with the restoration of the world will be as his assistants.

THE EPISTLE OF CHRIST

All are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the apostles—St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the epistle. Here are his words: "Ye are manifestly declared to be the epistle of Christ, ministered [written] by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."—2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (Ephesians 2:10) Wherever there is a true Christian—not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love—we have the evidence of the power of God at work in him to will and to do his good-pleasure, not arbitrarily, but in co-operation with the will of the individual. And wherever there is a church, an ecclesia, a class of Bible students who show these evidences of the Lord's holy Spirit working in them and developing them, we have the epistle of Christ, declaring and showing forth the praises of him who called them out of darkness into his marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Corinthians 3:2) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find him. But the best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian, a new creature in Christ Jesus, to whom old things are passed away, and all things are become new."—2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, he overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is by inspiration thus declared of the church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel age. We are especially interested, however, in conditions today. The Editor and all of the pilgrims and the elder brethren in the church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach

enticing words of men's wisdom and science, falsely so called. (1 Corinthians 2:1-5; 1 Timothy 6:20) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The Lord used him more and more in the presentation of the glorious message of God's love, as revealed in the great divine plan of the ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:13, 14) That was the secret of the Apostle's power. That is the reason why the Lord, by his holy Spirit, has used him so much and so efficiently in the blessing of the church since that time—through the streams of truth which have come down through his epistles.

What a zeal the Apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself—while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

WHY ELDERS SHOULD BE CAREFULLY CHOSEN

This should be the spirit, not only of the pilgrims, of the elders of the church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of elders—to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the message, what is the epistle, that is written in our hearts by the holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of his people. But writing the epistle of Christ is different—the writing, the tracing of the character-likeness of the Master in the hearts of his people—his meekness, his gentleness, his patience, his long-suffering, his brotherly-kindness, his love, his joy, his peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the epistle of Christ written in our hearts. It is the epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:8, 11.

THREE VALUABLE LESSONS

The three great lessons which will be required of those who will be heirs of the kingdom are: (1) A proper, thorough appreciation of justice, and a manifestation of that appreciation of justice by an endeavor to comply with the requirements of the golden rule—to love our neighbor as ourselves. (2) A further lesson is that of love, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words and deeds, we are not to exact from others, but be willing to take from them whatever they are pleased to give—as did our Savior. This will mean (3), suffering with Christ, having fellowship in his sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in his coming kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the church in glory must be copies of his dear Son—must have the epistle of Christ written in their hearts. (Romans 8:28-30) No matter how imperfect their bodies, how imperfect their attainment of their ideals, those ideals must be according to the divine standard. And they must be so in sympathy with those ideals as to be glad to suffer for their attainment.

INTERESTING LETTERS

PHOTO-DRAMA IN NEWFOUNDLAND

DEARLY BELOVED PASTOR:—

The little group that was privileged to operate the DRAMA in this faraway corner of the harvest field are very desirous that you know of their keen appreciation of the privilege they have enjoyed, and that you know some of the details of their experiences in the service.

Under the Lord's providence circumstances favored our getting British Theater in St. Johns on very reasonable terms, but the refusal of the first newspaper man we approached to accept even a paid advertisement did not look very promising; house-to-house distribution on a limited scale and window cards were all the advertising we had. Moreover, this newspaper man told us he might, instead, feel called upon to warn the people. We were pleased to find in the morning no criticism in his journal.

The President of the Red Cross Society had a proposition that interested us greatly. She wondered if it would be possible for us to release the Theater one evening for a patriotic lecture by a wounded soldier returned from the front. Could we have had a more marked providence while a suspicion of German sympathies was hanging over us? Two advertisements in evening newspapers were supplemented by a very nice acknowledgment by the Red Cross in all four of the evening papers, and next morning in the journal which had refused us. In the evening we turned away a lot of people—725 present, seating capacity 620. The third evening we turned away nearly 500. Attendance during the fourteen evening meetings was 7,795—average, 557; at the fifteen afternoon showings, 3,030—average, 202. A fine impression was made, and finale brought 240 cards. We could not have hoped for such results from any human standpoint. Other difficulties than those mentioned were overcome by the Lord.

Following right after the close of the St. Johns service came an anonymous letter in the opposing journal, suggesting that our service was possibly paid for at Potsdam; this was supplemented with an editorial item. While it sounded foolish to those who had seen the DRAMA, his paper carries prestige and the German suspicion pursued us everywhere, especially at our next opening, in Carbonear; but everywhere we turned away crowds, who realized the malice of the charge.

At Belle Island we showed in the Armory of the Church Lads' Brigade (Episcopal), the Salvation Army co-operating in supplying chairs. Both the Episcopal minister and a Salvation Army ensign attended two of the sessions, with keen appreciation. Pleasant interviews followed with both. Brother Samuel Baker, who has been doing splendid work with picture machine, secured the favorable arrangement there.

The Lord provided very efficient coworkers in the service, and all have worked in perfect harmony. There is great joy in satisfying the heart-hunger we are finding in these parts.

Follow-up work, including colporteur service, is being carried on in all places served by the DRAMA.

Because of the large number of dear friends in almost all sections of the American and Canadian fields who co-operated financially and otherwise in giving this witness in Newfoundland, few of whom we can reach personally, we are wondering if you might find it possible to get into THE WATCH TOWER a few fragments of this letter, that they may know we are carrying in our minds and hearts the remembrance of their labor of love, and that they may know a little of God's loving care over us and for his work. The ministry of our dear Brother MacMillan brought us much blessing and added much to the effectiveness of the DRAMA witness.

And now, dear Brother, we wish unitedly to express our appreciation of your untiring efforts in connection with the witness given in Newfoundland; also our love for you and for all the dear ones of the Bethel family.

Your brother by the Lord's great favor,

W. W. BLACK.—*Newfoundland.*

BURNED SET OF "DAWNS"—SORRY NOW

BELOVED BROTHER:—

My only apology for not writing to you before is a feeling of my unworthiness of being associated with the I. B. S. A. The truth came to me as favor upon favor, flowing through and overflowing this leaky earthen vessel, made fit for the Master's use through his precious blood.

I am now reading the volumes for the seventh time and they are precious to me, as they are truly an unfolding of God's plan of redemption, without adding to or taking from his Word. I always preferred to know the Bible doctrine rather than the commandments of men, yet to show me my own weakness God permitted me to burn my first set of STUDIES IN THE SCRIPTURES, at a minister's bidding. Nevertheless, it was about that time that I began to see the difference between a Christian and a good citizen. After thirty years of drilling in Babylon I understood not the meaning of "the fruit of the Spirit"!

Many times I re-read the back WATCH TOWERS; the re-reading is just as sweet as though I had never read them, which makes me long for the time when we shall all be "clothed upon."

I here extend my whole-hearted thanks to you, dear Brother, for the assistance you have given me, enabling me to enter "the valley of blessing, so sweet." I also thank the co-laborers at the Tabernacle and Bethel Home through you, praying for you and all the "jewels" everywhere.

I have accepted all of your proffered helps—the Vow, etc.; am glad to have my name among those who do not trust to the arm of flesh. The dear brethren in Europe are in my prayers more than ever.

Relying on Jesus, hoping to see him face to face,

Yours in the Master's service, J. S. WATSON.—*Calif.*

"WARS AND RUMORS OF WARS"

DEAR BROTHER RUSSELL:—

Reading Jeremiah 51:44-46 recently, it impressed me as possibly applying to the present, v. 46 measuring the limit of the present war—two years: "A rumor shall come in one year, and after that in another [a second] year shall come a rumor."

This seems to be the same period spoken of by the Lord: "When ye shall hear of wars and rumors of wars, be ye not troubled," etc.—Mark 13:7, 8; Luke 21:8, 9.

Isaiah 8:9-14 seemingly indicates a season of comparative quiet after the nations have assembled themselves and been broken in pieces and the making of the Confederacy—v. 12. Thus the ending of the war, say some time this year, might bring something like an armistice, during which the Federation would come into full life and do some of its work; when the "Earthquake," running quickly into the "fire," would cause great Babylon to be cast like a millstone into the sea.—Rev. 18.

I send this on under St. Paul's counsel in Galatians 6:6, thinking this may be of some good.

Yours in the Redeemer, W. E. PAGE.—*Mo.*

NO WEAPON AGAINST US SHALL PROSPER

DEAR BROTHER RUSSELL:—

Greetings in the Redeemer's name! This is to assure you of my continued faith in you as Pastor of the Lord's sheep in this time of trouble.

How wonderfully your interpretation of the Scriptures is being proved correct! The adversary, in his latest effort here in Ontario, has only strengthened our faith. Truly, we are still in the enemy's country!

However, we have the Word of the Lord that no weapon that is formed against us shall prosper, but that even "the wrath of men shall praise him." The Apostle declares that present sufferings are non-comparable to the future Glory of the kingdom.

I shall sit with you in the Tower and watch the outcome of the recent episode in Ontario. Some of the worldly, since this episode, are doing some reasoning as to the moral law and its bearing on the war. May the Lord grant you continued wisdom at this time!

Your brother in Christ, ERNEST H. WALKER.—*Ont.*

ALL OF ONE MIND

DEAR FRIENDS:—

About a year ago I wrote asking if you would consider it proper to buy the STUDIES IN THE SCRIPTURES with my tithe-money. Receiving an affirmative answer I secured the complete set of STUDIES. I had read them almost through before I had opportunity to meet with a class, as I have done since we came to this place.

I had not read far until I began to feel like a prisoner set free, though I never before realized I was a prisoner. Whenever I study I seem to learn a new point and can feel another shackle loosed; but I still have some points of early training to overcome.

My husband, son and daughter did not seem to get the truth from reading the books as I did, but since our residence here they attend the class and want the truth as much as I. My husband and I have been Christians from youth and consecrated while in the Methodist denomination. I wish to symbolize my consecration at the first opportunity and am quite confident my entire family will wish to do so. We feel that you will approve of this, but would like to have your advice regarding the children, as they seem young for such a step, although manifesting interest as above described.

Perhaps I am over-anxious, but I am so pleased that we are all of one mind that I cannot allow the matter to remain incomplete. Thanking you in advance for your advice, whatever it may be, I am

Yours in Christ, MRS. AGNES A. ALLEN.—*Calif.*

WONDERFUL BLESSINGS SINCE FINDING THE TRUTH

DEAR BROTHER RUSSELL:—

For a long time I have wished to write you of the wonderful blessings that have been mine since finding the truth. Shortly after coming into the truth my brother, who had just joined the Baptist church, became interested and came right along with me. He sent his letter of withdrawal, which caused quite a stir in the church above mentioned.

We are surely hated there; the Methodist minister told his congregation when they saw any of us in the church to run us out! They are certainly closing down on us!

A dear girl—junior in our Normal school—is coming into the truth. She was offered a position as teacher, but the Board would not even consider her if she was one of us. She says she will plainly tell them that she will not submit to the "Beast" and accept his "mark" just to get a position; that her bread and water are promised her!

May the dear Lord continue to bless you!

Your sister in him, NORA VOLES KEITH.—*Okla.*

FRENCH BRETHREN MILITARY PRISONERS

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." (Psalm 89:15) How thankful I am to the Lord for so much goodness from him! I am no more at Manheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be his witness, guided by the writings of our dear Brother and Pastor Russell. We are now sixty-four Bible students in our camp, and my heart rises to God in thanksgivings.

Many loving greetings to the dear brethren and sisters.

FRED POLLARD.

RESTITUTION APPRECIATED

For two years I have been working among the two hundred families of my home town, distributing B.S.M.—one number at a time, about once a month. I have also talked with the people.

Of late I have used an EUREKA DRAMA in about thirty-five of the best homes—in some of these three times—with a full house. The Baptist preacher, who did his best two years ago to kill the work of the truth here, seems now to feel kindly towards me, as I have always tried to show I feel towards him.

Recently I heard some of the leading men of this place contending that restitution is what God has for the world; these men seem satisfied with this.

There are about twenty full sets of the STUDIES in the families here, and during the last two years I loaned about 100 copies of Vol. 1 in magazine form. A brother who has come into the truth within the past eighteen months has been a true yoke-fellow, and we have visited other towns in the vicinity with the EUREKA DRAMA.

Just now the way seems closed, but we are waiting and watching for any and every opening. Pray for us.

Ever yours in the truth, W. S. BUMPUS.—*Ill.*

WHAT WE PREACH AND TEACH

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

At no time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a Little Flock, "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all of those now in the race for the prize will surely be of that number, is still an open question. Take heed, beloved, that no man take thy crown. (Revelation 3:11) If any come short of their privileges and prove unworthy of the inheritance, there are others who will fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Timothy 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

OPPOSITION TO BE EXPECTED

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves, First, the careful and continual study of God's plan; Second, the imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have dedicated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. Neither have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and divert our attention from the one thing we ought to be doing. The Apostle warns us to "shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Teach no other doctrine; neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Timothy 2:15, 16; 1 Timothy 1:3, 4.

NOT HIGHER CRITICISM NOR EVOLUTION

Ours is not the gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern gospel their liberty to believe as they think proper, reminding them, however, of the warning words of the Apostle Paul in Galatians 1:6-9. Our own faith is firmly planted on the Bible as the only divine revelation of the will and plan of our Creator. But this does not mean that we believe the Bible to teach all that our well-meaning forefathers of the dark ages supposed were its doctrines. We find that they burned one another at the stake for disbelieving things that the Bible does not teach.

The growing scepticism of today regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting Hell. No sane man can be blamed for rejecting the old theory that God first made a roasting Hell, and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's holy name needs to be rebuked. The people need to be taught what the educated clergy and laity already know—that the only Hebrew word translated "hell" is SHEOL, and that its Greek equivalent is HADES, and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness, in which both good and bad must remain after death until the resurrection, which is to follow the second coming of the Redeemer.

The literature of the WATCH TOWER BIBLE AND TRACT SOCIETY has helped thousands along this line, as we go into details of explanation of the parables, dark sayings and symbolisms of the Bible, which other Bible teachers do not find time for, with their many and varied cares connected with modern church activity. In a word, the work of our Society is conducted on the belief that the Bible is divinely inspired, and that we are now living in the wonderful day, mentioned by the prophets, when "the wise shall understand," when they shall receive "meat in due season" from God's wonderful Book. By the "wise" we mean, of course, those who are wise toward God, not the worldly-wise.

OUR VIEWS OF THE MILLENNIUM

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium. And this fact explains not only the progress of invention and natural science, but also the finishing of the mystery respecting God's gracious purposes for our race, foretold in the Bible in symbols and types. However, our expectations of the Millennium are along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary efforts or any other efforts. To us the Bible teaches that the conversion of the world will follow the second advent of our Redeemer to gather his elect church (the saints out of all denominations), that they, changed to the spirit nature, may be, under their Lord and Head, the teachers, guides and helpers of the remainder of the race—those now dead as well as the living nations—to uplift all the willing and obedient from sin and death to perfection and everlasting life on earth, which will then, during those times of restitution, become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen; for there are twice as many today as there were a century ago, notwithstanding all our missionary efforts. On the contrary, we must agree that the signs of the times presage the near approach of the culmination of the great "time of trouble such as never was since there was a nation," by which, the Scriptures assure us, Messiah's kingdom will be ushered in, to "bless all the families of the earth."

SCRIPTURAL TERMS AND SCRIPTURAL ORDINATION

Perhaps we should explain that we do not recognize as Biblical the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and other similar appellations now in vogue. This, however, does not lead us to disfellowship those who differ from us. We use the Scriptural terms "Pastor," "Evangelist," "Teacher," "Elder," "Deacon," etc., and recognize that all of God's consecrated people are ministers—that is, servants—each authorized to serve his brethren as his talent may permit and as the brethren may desire. As for ordination, we cannot accept as Scriptural the theory of the "Apostolic Succession," and that the specific power or authority comes from men to men. We hold that the anointing of the holy Spirit alone gives the power and the authority to understand and explain the Scriptures.

HOW ERRORS OF THE PAST CREPT IN

The Editor is being attacked at present by about one-fourth of all the ministers of the world, simply because we preach the Bible message voiced by the angel at the birth of Jesus: "Behold, I bring you good tidings of great joy, which shall be unto ALL PEOPLE!" (Luke 2:10, 11) That good message of God's love and of his merciful provision in Jesus' death for the sins of the whole world began to be lost sight of in the close of the second century. The doctrine of "Apostolic Succession" led the people of that time to respect the bishops as successors to the divinely-ordained twelve—St. Paul, and not Matthias, taking the place of Judas.

It is not to be wondered at, that at a time when ability to read was not general, when Bibles were few and expensive,

and when this doctrine of Apostolic Succession had gotten a foothold in the church, the people hearkened to the so-called Apostolic Bishops. It is not wonderful that those bishops liked to be considered authorities. For fourteen centuries there was no Bible study—merely a study and worship or creeds. Bibles were publicly burned, and those who dared to study the Bible and accept its statements were hunted like the wild beasts of the forest—even in Scotland.

The Reformation Movement brought the Bible forward, but its friends had much of the smoke of the dark ages still in the eyes of their understanding. As one leader after another prayed, "Lead, kindly light, amidst the encircling gloom," and rubbed his eyes, new sects were started, all endeavoring to reach the light, yet all acknowledging that the creeds, for which many of them died, were not satisfactory to either their hearts or their heads.

PRESENT ERRORS AND OPPOSITION TO LIGHT

Now we have come to a time when the various divisions of God's people have too much enlightenment to burn each other at the stake, and when they are disposed to federate, and to ignore their differences. Meantime, Higher Criticism has come in and has turned a majority of Christian preachers away from the Bible entirely. But they are still tied to their sects and to the creeds which they no longer believe.

Meantime, in God's providence, the Bible has come into the hands of the people. Education is now general, and Bible helps are abundant. This seems to be, according to the Bible and facts, a favored time for God's people to obtain proper knowledge of his Word. With others, the Editor has been greatly blessed in studying the Bible and in making clear to others its true meaning. We have been doing this for the past forty years without serious objection, until recent years. The objection now is that the teaching of ourself and our associates of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is beginning to exercise a world-wide influence. We have Bible Study Helps printed in thirty-two different languages. We have Bible Study Classes in all parts of the earth. This leads some of the ministers to consider our work a menace—just as the Episcopalians once thought the Presbyterians and the Methodists a menace, as the Jews thought the early Christians a menace to their institutions, and just as the Baptists thought others a menace to them, etc.

As we make clear the meaning of our Lord's parables and dark sayings, and show the harmony of the Bible's teaching from Genesis to Revelation, the creeds of the dark ages become unpalatable, nauseating. As some of the best people renounce these creeds, the class of preachers alluded to become bitter. Unable to meet our Scriptural arguments, they indulge in personal abuse and invective, with a view to hindering people from hearing us and from reading our publications. But nevertheless the work goes grandly on, with increasing momentum. Those who get their eyes of understanding open are prompt to help others. As the people learn the real motives of the attacks which are being made upon us, they have less sympathy for those making the attacks, and are more disposed to investigate our teachings.

ALL NEEDED BIBLE HELPS NOW AVAILABLE

We have never claimed to be a finished scholar in either Greek or Hebrew. More than this, we claim that not one minister in a thousand, of any denomination, is a scholar in these languages. The ability to read the Greek and Hebrew alphabets, and to spell out the words in these languages, is not scholarship; nor does it follow that the person able to do so has thereby any knowledge of these languages. By scholarship we mean thorough understanding of the grammatical construction of a language.

Furthermore, we claim that in God's providence such knowledge is not necessary to the right understanding of the Word of God. Bible students today have access to numerous translations of the Bible made by the scholarly few. More than this, the Presbyterians have Young's Greek, Hebrew and English Lexicon-Concordance; the Methodists have Strong's Analytical Greek, Hebrew, Chaldaic and English Lexicon-Concordance. Besides these, there is the Englishman's unsectarian work, covering the same ground; Liddell and Scott's Greek-English Lexicon, McClintock and Strong's Criticisms, the Emphatic Diaglott, which has the original Greek text with interlineary word for word English translation, and parallel emphatic version in English, etc.

The value of such concordances as an aid to the correct understanding of the Scriptures cannot be overestimated. In the preface to "Young's Analytical Concordance," the author says of his work: "Its great object, as Tyndale says of his New Testament, is to enable every 'PLOUGH-BOY' to know more of the Scriptures than the 'ancients,' by enabling him at a glance to find out THREE DISTINCT POINTS—First, What is the original Hebrew or Greek of any ordinary word in his English Bible; Second, What is the literal and primitive meaning of every original word; and Third, What are thoroughly true and reliable parallel passages."

Whoever has these works in his possession, and knows how to use them, and does use them, has a better working knowledge of the Hebrew, Greek and Chaldaic of the original Bible than could be gained by four years' study of these languages. We possess these books and many others, and have learned how to use them effectively. As a result, we have better knowledge of the Bible in its original languages than have nine-tenths of the ministers who have taken merely a four-year theological course. We advise all Bible students to use these wonderful helps of our day, which represent the highest scholarship, rather than to waste their time spelling out the words in the original languages, the meaning and the grammatical value of which are appreciated by only about one in a thousand. We are glad to say that thousands of Bible students habitually use Young's and Strong's Concordances, besides numerous versions of the Scriptures, such as Young's Translation, The Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

BIBLE ORDINATION

As for ordination: However ignorant the public may be in regard to this matter, we can but suppose that ministers and editors of religious papers are well-informed. These all know that the word "ordination" simply signifies authorization. Thus the Baptists authorize, or ordain, their ministers; the Methodists authorize, or ordain, theirs, etc. There is no such thing amongst Christian people as a general ordination. On the contrary, Catholics dispute all ordinations except their own and denounce all Protestant ministers as unordained. The Anglican Church similarly refuses to recognize the ordination of those whom they term non-conformists.

As God has but one church, so he has but one ordination for all who are his ministers. The one church of God includes the saintly Christians of all denominations, and the God-ordained ministry consists of those only who have received the divine benediction—the begetting of the holy Spirit. Jesus is the Head, or Chief, of this church. He is its Chief Minister. His ordination took place at the time of his consecration and baptism in Jordan, when he was thirty years of age, under the limitations of the Mosaic Law. All coming into membership in him and receiving the begetting of the holy Spirit share in his ordination. The Master declared, "As the Father hath sent me, even so have I sent you."—John 20:21.

This commission is referred to in prophecy, The Christ, Head and body, being the Speaker: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

The holy Spirit is symbolized by the oil poured upon the head of Aaron the high priest, of which we read that it ran down the skirts of his garments, even to its hem. This typified that the holy Spirit, poured out upon our Head, Christ Jesus, has come down over the church, his body, during all these nineteen centuries, beginning at Pentecost—the anointing, ordaining, qualifying power of God on all his royal priesthood, authorizing them to declare the "good tidings of great joy, which shall be unto all people." And any who give evidence of possessing this anointing of the holy Spirit, and who have the ability and the spiritual qualifications of character-development in the likeness of Christ, which are Scriptural requisites in teachers of the church, may be chosen by the ecclesias of the Lord's people to minister to them publicly, as their more special servants in spiritual things. But any one who has received the spirit's anointing is Scripturally ordained to proclaim the message of God according to his ability and opportunity, observing only the proprieties pointed out in the Word as to sex distinctions, etc., regarding public proclamation.

So then, adhering closely to the written Word of God in our teaching, and striving to follow faithfully in the footsteps of the Master in our daily walk and conversation, we pray with all the saints: "Thy kingdom come, Thy will be done on earth, as it is done in heaven."

THE RANSOM NOT THE SIN-OFFERING

It seems difficult for some of our dear readers to distinguish clearly between the ransom and the sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated ransom is kopher, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18) —their covering, their protection. The righteous are few and uninfluential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people—not for the saints; but those laws made for the people in general we—the Lord's saint—have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (Psalm 49:7) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another—their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give himself "a ransom for all, to be testified in due time."—1 Timothy 2:6.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond or a corresponding price. The implication is that something was lost that needs to be repurchased, redeemed, bought back; and the thing which is competent to purchase it back must be of equal value to the thing lost or forfeited—**no more, no less—a** "corresponding price."

WHY A RANSOM WAS NECESSARY

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death—the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis 2:17, margin) Adam's children were born to him after he had thus forfeited his life-rights, and he was unable to give them more than he possessed —a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned," etc.—Rom. 5:12.

God reveals to us in his Word that while he wishes to be merciful and to receive back to himself all the willing and obedient of the race, nevertheless he must maintain the dignity of his own law and cannot set aside the death sentence except upon the conditions which he has arranged; viz., a ransom. If Adam is ransomed from the sentence of death, justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men; for all were sinners—none was perfect, all had inherited the blemishes of sin. Hence God's arrangement—the sending of his Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service—to this carrying out of the divine program—God attached a very great reward of glory, honor and immortality. The Logos, "the beginning of the creation of God," "the first born of every creature" (Revelation 3:14; Colossians 1:15), accepted the divine arrangement gladly and humbled himself. Leaving the honors and favors of his high position on the spirit plane, he was made flesh in order "that he by the grace of God, should taste death for every man" (Hebrews 2:9) as the Ransomer of Adam. St. Paul tells us of him as the One "who for the joy that was set before him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the throne of God" (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for him to bless Adam and his race for whom he has already died—waiting that the Father in due time, after the selection of the bride class, may put all things in subjection under him—under the Messiah—that he may reign a thousand years for the uplifting and blessing of those for whom he died.

THE PHILOSOPHY OF THE RANSOM

As the sinner was the perfect man, Adam—in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honor as a perfect human being—so the one who would redeem him, or be his ransomer, must have all these qualifications. He must be a man, and a perfect man; in him God's image and likeness must be complete; he must be crowned with the glory and honor of perfection; he must be "holy, harmless, undefiled, separate from sinners" and in full fellowship with God.

All these requirements were fully met in the Man Christ Jesus when he was thirty years of age, at which time he presented himself at Jordan to complete and confirm his consecration unto death, giving himself a ransom-price for all the race, to be testified to them all in due time. As a bullock could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the divine arrangement, the Redemer must be a corresponding-price to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was nothing lacking in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the church could give or do that would help in the matter. Justice could accept only the corresponding price.

That ransom-price, that corresponding-price for Adam, has already been placed in the hands of justice. Jesus did this in his consecration at Jordan, in that he agreed to do the will of the Father even unto death; and on the cross he declared, "Into thy hands I commit my spirit"—the spirit of life, his right to life, which he had not forfeited, either by sin or otherwise. That ransom-price, or price sufficient to redeem Adam and all of his race, has been in the hands of justice as a deposit ever since, and is there now—still unapplied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for all at the same moment.

Why must it be applied all at one moment? Because it is just the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and it would require the entire merit of that sacrifice for any one of the children of Adam. The ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for each one of the race, and is sufficient for the entire race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the race to the Redeemer—not until his appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them his glorious kingdom, to release them from the power of sin and death and to give them all the restitution privileges which his ransom-sacrifice makes possible.

THE SIN-OFFERING

In the meantime, another feature of the great heavenly Father's plan is working out—an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the plan is not the providing of a ransom; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Savior—a royal priesthood. Evidently therefore the sin-offering must not be confused with the ransom-price; for the ransom-price is complete, and was complete before the church was invited to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire work and operation of the sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great sacrifice for sins—a sin-offering which was made by Jesus, who offered up himself. He was both the anointed Priest of God and also the devoted Sacrifice. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the royal priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house—himself representing the church which is Christ's body; his house representing the household of faith, the consecrated ones who will fail to become members of the body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in his Temple—in the church glorified.

OFFERINGS MADE DURING THE GOSPEL AGE

This passing of the merit of Jesus' Sacrifice, first of all, to and through his church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company class is composed of those who have failed

to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this age and fail to get into one or the other of those classes—if they fail to become members of either the royal priesthood or of the Levite-servant company—cannot retain any restitution blessings or privileges, but will die the second death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the church class, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of his sacrifice, and the full measure of his merit as the ransom-price passes on to humanity to give Adam and his family restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing his sacrifice for sins; first his own flesh, and then the flesh of all those who have come unto the Father through him during the past nineteen centuries. He will soon complete his sacrificial work, and glorify with himself those who suffer with him—making of them his consorts in his Messianic kingdom. Then he will apply on behalf of all mankind the merit of the sacrifice which he finished at Calvary and which he has merely loaned or imputed to the church during this Gospel age.

This Sacrifice will be given fully, completely, everlastingly to justice, appropriated as the full offset of original sin. Forthwith Adam and all of his children will be turned over by justice into the hands of Jesus. Divine justice will have no more to do with mankind. All will be under the administration of the Millennial kingdom. For a thousand years the Redeemer, the Redeemer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death condition, giving to every one a full opportunity for returning to perfection.

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of my Father, inherit the [earthly] kingdom prepared for you from the foundation of the world." (Matthew 25:34) All others, found unworthy of everlasting life, will be destroyed in the second death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the ransom-price and the application of the ransom-price, and the sin-offering and the blessing resulting to the church from the privilege of participation in those sin-offerings—the sufferings of Christ.

THREE INTERESTING QUESTIONS

We take occasion here to answer some related queries:

Question.—Is it proper to say that we, the church, receive by imputation "a certain portion" or "our share" of the merit of the ransom now—during the Gospel age?

Answer.—The person using this language might have the proper thought, but would not be using the best words in which to express that thought to avoid being misunderstood. As above shown, all the merit of Christ is necessary to each member of the race. If we divided up the merit of Christ, nobody would have enough. If it were all given to one, the others would get none. God's plan, therefore, is to hold that ransom-price in reserve until the due time for the inauguration of Messiah's kingdom, and then apply that price and transfer the whole race at one time to Jesus—to the Messianic kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the restitution blessings as his share or participation in the ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

Question.—If the ransom has not yet been applied, apportioned, credited, to the race on the books of justice, and if we who are of the church are members of the world, how do we participate in the ransom blessing?

Answer.—The entire ransom merit being in the hands of justice, the one who owns that merit, Jesus—in harmony with the Father's plan—imputes it to the whole company who will accept the offer of this Gospel age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between giving and imputing, just as there would be a difference between giving a man a thousand dollars and imputing to him a thousand dollars by endorsing his note. Jesus, as our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

The heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does he guarantee? He guarantees that we shall lay down our lives—that our earthly lives shall be fully surrendered in due time.

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the body of the Anointed. Next will come the Great Company class, who will eventually be conquerors, but not "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the body of Christ.

Third, there are those who will be neither more than conquerors nor even conquerors, but failures—turning back to sin, like the sow to her wallowing in the mire. These will die the second death. In any event, our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the body of Christ shall have gone into death.

Question.—Would it be proper for us to suppose that the world might begin to receive its share of restitution blessings while some of the members of the church are still in the flesh?

Answer.—No! This would be an impossible thought. The whole merit of Christ is mortgaged by the imputation which Jesus has made of his merit to the company consecrating during this age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving restitution blessings to Adam and his race. Hence, we are not to expect any restitution, either of the ancient worthies or others, until the Little Flock shall have passed beyond the Veil and the Great Company class shall have passed through its tribulation.

"SUFFER THE WORD OF EXHORTATION"

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another."—Ephesians 4:31, 32.

The same Apostle who uses these words of our text has elsewhere classified these evil fruits here enumerated as works of the flesh and of the devil. He tells us that they that do these things shall not inherit the kingdom of God. He indicates that these traits have come with our fallen nature. But we who have left the world, who have renounced its spirit, are under the most solemn obligation as new creatures in Christ to bring our fallen nature with its tendencies to evil into full subjection to the new nature, to bring the old creature under control of the mind of God, the holy Spirit, the holy will, crucifying the flesh and bringing every thought into captivity of obedience to Christ.

St. Paul contrasts these fruits of the adversary and of the fallen flesh with the precious fruits of the spirit of God. The one spirit is heavenly, Godlike, while the other is "earthly, sensual, devilish." Faith, goodness, meekness, gentleness, patience, peace, self-control, love—these are the heavenly fruits. They are the very opposite of the spirit of the adversary. As we endeavor to do the will of God, to cultivate the sweet qualities of the holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the wicked one, while others may have a great war to wage. But the victory over this evil disposition must be won; else we shall never be granted an entrance into the kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

Coming to analyze the Apostle's exhortation of our text, it

would seem as if he were mentioning one of the worst traits first—"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancor in the heart, and is very closely allied to the last trait mentioned—"malice." Maliciousness in the heart, leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the new creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful momentarily, without the feeling amounting to bitterness which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

"AS YE WOULD THAT MEN SHOULD DO UNTO YOU"

The Lord's Word admonishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the golden rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as righteous anger, righteous wrath. "God is angry with the wicked every day." Even now his righteous wrath is kindled against the nations of the earth, and he is smiting them to their final overthrow. If all anger is wrong, then God himself would be guilty of sin. But God's wrath, his anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, and this anger signifies that he will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is love; he is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might well be provoked, even angry with ourselves. But if the heart is right, we should be neither too indignant nor discouraged on account of our failures in this direction, but strive more and more carefully, with the Lord's assistance, to overcome, endeavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST HEART-SEARCHING

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. We are to remember that only the Lord has the right to punish. The Lord's people should strive against all these weaknesses, these blemishes, of the flesh, which are stimulated by the adversary and his hosts—anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, backbiting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the heart that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's holy Spirit, that it will not send forth any such bitter waters.

The Psalmist says, "Let not an evil speaker be established in the earth." See also St. Paul's counsel to Titus, 3:2-8, and to Timothy. (1 Tim. 3:11) Oh, that this spirit of love and kindness and consideration one for another might so richly dwell in every member of the church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way"! If this were the attainment of each member of all the different ecclesias, how much more closely would they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority of the dear friends are developing more and more of this spirit of love and consideration; but there is still room for improvement in the cases of some, at least. The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful rereading of Vol. 6, pp. 583-588, of STUDIES IN THE SCRIPTURES. It is good that our pure minds be stirred up by way of remembrance. We believe that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!"

"STRAIGHT PATHS FOR YOUR FEET"

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Hebrews 12:13.

Oh, for a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe—Satan! And in the word "Satan," we include all the arts of our great adversary, whereby he lies in wait to deceive and entrap the soldiers of the cross. He is indeed the adversary of the whole world, in that he is the adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and destructive tendencies of sin.

From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. It could hardly be otherwise. But additionally, it would appear that our great adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which he establishes for all those who will be his people.

Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak plotted against Israel with so great success, bringing upon the Israelites divine judgments. St. Paul tells us that it was in this manner that our race, originally created in the image of God, fell so far into degradation. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . . God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their bodies between themselves. . . . As they did not retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," etc.—Romans 1:21-32.

If any one wonders how our race came into its present depraved condition, he has in the above words of the Apostle a full explanation. And now, after the propagation of the Gospel for more than eighteen centuries—after the Bible has been printed in every language, and when education is so general that practically everybody can read the Bible, and when knowledge on every subject is so greatly increased, is it not astounding to see that our adversary's early tactics are again prevailing? Again the learned are professing to be wise, and are foolishly rejecting the wisdom from above; and again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. The Lord seems to be letting mankind learn the lesson that civilization does not spell salvation, as some had expected.

The Bible represents mankind as birds, and the great adversary as the hunter seeking to entrap and to kill them; but the saints are pictured as speckled birds, especially attrac-

tive to the hunter. Against these he uses his arts and snares with keen interest in their downfall.

A BLESSED MEANS OF GRACE

Some years ago, in the Lord's providence, we were guided to a presentation of A VOW UNTO THE LORD which we earnestly recommended to his people and which we believe has done them great good. Not that this Vow, or any other vow, could be greater or wider in its scope than the vow of self-sacrifice which each of the Lord's people took upon himself before he was acceptable to the Lord and begotten of the holy Spirit; but this Vow has proven helpful to his saints in that it has drawn to their particular attention certain dangers of the way, counseling as respects their abiding in the Lord's favor.

About 20,000 of the Lord's consecrated people have written us, desiring to be enrolled as amongst those who have taken this Vow. From very many of these we have heard what great blessings have come to them through their endeavors to observe faithfully the various items of that Vow—how their feet have been kept from stumbling; how they have been helped in respect to their fellowship with the Lord; how they have been refreshed in spirit as they remembered daily at the throne of grace all others who have taken the Vow; how they have been blessed also in their daily remembrance of the harvest work and their own privileges therein; and how they have been made the more cautious by the resolutions respecting Spiritism and Occultism, and respecting their fellowship with persons of the opposite sex.

With the thought that many may be readers of THE WATCH TOWER now who were not at the time this Vow was presented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear colaborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the Adversary.

5. I further Vow that with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren—wife, children, mother, and natural sisters. In the case of Sisters—husband, children, father, and natural brothers.

A WORD OF WARNING

We have heard from some that, while they had great blessings when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, as long as we are in the flesh. Hence, everything that we can do on the side of the Lord, on the side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do—for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the adversary, in which we have enlisted.

The text at the head of this article should never be forgotten by any of the soldiers of the cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to his hand while passing through the trials and the difficulties of the present time!

Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson! Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord's Word. To be proud, self-confident, and willing to trust in ourselves anywhere bespeaks the spirit which is not in close fellowship with the Lord, who shows his face to the humble and the meek.

If there are special trials upon the world and upon the Lord's followers now, we may expect that these will be increasingly severe in coming days, and years. How necessary it is that the Lord's followers shall be courageous, strong, determined for the right—especially in all matters of self-control! "He that ruleth his own spirit [his own mind] is greater than the warrior who captures a city," is the inspired announcement. Let us seek to be great from the divine viewpoint—pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account but additionally in the interest of all with whom we have to do. Thus we shall more and more be bright and shining lights, showing forth the praises of him who has called us out of darkness into his marvelous light."—1 Peter 2:9.

FROM MALTA TO ROME

[Paragraphs 1 to 8, 11, 13, 16 and 19 of this article were reprinted from article entitled "St. Paul Prisoner at Rome" published in issue of November 1, 1909. The remainder was reprinted from article entitled "The Apostle Paul at Rome" published in issue of June 15, 1903. Please see the articles named.]

A LIVING SACRIFICE

[Paragraphs 6, 7, 9, 10, 12 and 13 were reprinted from article entitled "Christian Living" published in issue of October 1, 1893. Paragraph 11 was reprinted from article entitled "Is Faith the Gift of God" published in issue of May 1, 1901. The remainder was reprinted from article entitled "Living the New Life" published in issue of September 1, 1907. Please see the articles named.]

RESURRECTION

Dear Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be and worthy found
To stand "that day" beside the grass-grown mound
Of my beloved dead, and say, "Arise!
Come forth to light and life, lift up thine eyes!
Awake, and burst the prison bands of death!
Stand up, the God of Heaven restores thy breath!
Return unto the land that gave thee birth—
No longer, as of old, a sin-cursed earth—
The desert places blossom as the rose,
With fragrance laden, every breeze that blows!
A Highway thou shalt find, a way of life,
No pride, nor selfishness, no envy, strife,
Shall prosper there; the ransomed of the Lord
Shall walk thereon, obedient to His Word;
No longer shall the 'lion' or 'ravenous beast'
Upon the poor, the weak, the innocent feast;
There God shall wipe all tears from every eye,
No grief shall touch thine heart, not e'en a sigh,
And there shall be no death, nor any pain!
Awake! Rejoice and join the glad refrain,
'Hosanna, peace on earth, good will toward men,
All honour to the Lamb. Amen! Amen!'"

GERTRUDE W. SEIBERT.

LOS ANGELES—SEATTLE—MILWAUKEE CONVENTIONS

The Los Angeles Convention of the I. B. S. A. opened September 2d and closed September 10th. The Chairman of the convention, Brother Rutherford, declared that, without any exception, it was the finest and most spiritual convention he had ever attended, and many others voiced the same sentiment. One sister remarked that the addresses and general tone of the convention were so spiritual that her eyes were suffused with tears at every session. Surely, it was good to be there! The program was closely followed, and the arrangement of the fixed topics in advance seemed to work beneficially, as it has done with other conventions this year.

The attendance at the convention was estimated at one thousand. The special service for the public on the closing Sunday packed the spacious Temple Beautiful to its utmost capacity, with about 200 brethren on the platform and about 600 in an overflow meeting, making a total of 3,800—besides about a thousand turned away. The close attention given by the public was remarked by many. The audience was an extremely intelligent one, probably one-half of it gray-haired people. Good results are hoped for from the public service, and we hope also that the convention's general influence will be far reaching, not only in the Los Angeles Congregation, but also in the smaller companies round about, which were well represented.

The PHOTO-DRAMA OF CREATION had two full exhibitions—four nights each, with a Finale, making nine in all. It was well attended and a large number of cards were handed in, requesting further information and literature.

An interesting event outside the convention program was an address by Brother Russell in the Park Avenue Christian Church, Los Angeles. The Minister of the Congregation, Brother Anderson, has within the past few months come in contact with present truth, and has been feasting upon it. He has also been preaching it to the congregation, and has had various of the brethren lead Berean Studies and give addresses. His invitation to Brother Russell to take supper at his home and afterwards address the congregation was accepted with appreciation. The attendance crowded the edifice, about 500 being present. The attention was excellent. Evidently a considerable number of the congregation were deeply impressed with the divine plan of the ages, as were also visitors from the neighborhood. Brother and Sister Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the plan.

A public witness to the truth was given in San Bernardino and seemed to be well received. About 500 very intelligent people gave close heed to the subject, "The World on Fire." This was considered on excellent attendance for a Tuesday afternoon in September. Many requests were made for literature.

Our next stop was at San Francisco, where we addressed about 400 of the brethren of that vicinity gathered for Wednesday afternoon. No public meeting was attempted, but we had splendid fellowship with the brethren, about 100 of whom accompanied us to Oakland, where we took our train northward.

At Ashland, Oregon, about 50 of the friends awaited our train and gave us a most cordial welcome during the 20 minutes we stopped there, some of them accompanying us farther.

The next stop was at Medford, Oregon, where we had about 10 minutes, and were warmly greeted by about 20 of the friends. Again we exchanged cordial greetings and sang, as the train pulled out, "God be with you till we meet again."

Portland, Oregon, was our next stop. Although about 20 of the Portland brethren attended the Seattle Convention, we were warmly welcomed. About 50 awaited our arrival at the station. We had splendid fellowship with the brethren during the day, nearly 300 being in attendance. The evening meeting for the public was in the largest hall available. Its capacity of 1,300 was stretched by putting about 200 brethren on the platform, while about 150 stood. A more earnest and sympathetic audience could scarcely be imagined. The closest attention was given and we hope that the eyes of understanding of many were opened and their hearts drawn nearer to our Blessed Lord.

THE SEATTLE CONVENTION

This was one of the most successful conventions of the year. There were 1,100 in attendance. A considerable number of these came from Victoria and Vancouver, Canada—probably 200. The spirit of the Lord seemed to be manifest everywhere amongst the brethren—love, joy, peace, the holy Spirit, shone in their faces. Every way this convention was a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to imagine a better one, or a more earnest and loving spirit of fellowship. The convention lasted only four days, but they were brimful of good things—a spiritual feast.

The service for the public was held in the Arena Sunday afternoon. A vast audience of 4,500 very intelligent looking people heard, "The World on Fire," and what the grand outcome will be—"a New Heavens and a New Earth," wherein will dwell righteousness. The closest attention was given and probably one-fourth of the audience, or more, were gray-haired. Requests for further literature were many.

The Love-Feast Sunday evening at the close of the convention was very enjoyable. All hearts seemed to be overflowing with love for the Lord and appreciation of his truth, and with brotherly love for all who are followers of Jesus.

The PHOTO-DRAMA OF CREATION was shown in another theater every night during the four nights of the convention. The theater's capacity of 1,100 was packed, and hundreds were turned away each night. The DRAMA will be repeated on account of the interest manifested. Incidentally we remark that one of the brethren attending the convention from Canada informed us that the showing of the DRAMA in his city had brought between fifty and sixty into the truth and into regular class attendance.

* * *

Our next stop was at Spokane, Wash., Monday, Sept. 18. We were greeted at the station by about 60 brethren and sisters. We had arranged a one-day convention for friends from nearby points. Nearly 300 were in attendance, and a splendid season of Christian fellowship was enjoyed. The evening meeting was for the public, Brother Russell's topic being, "The World on Fire." The attendance was about 1,500, many standing and many turned away. Excellent attention was given and we have reason to hope that some impression for the truth was made upon some hearts and minds.

Thursday, Sept. 21st, we arrived in Duluth, Minn. Again we were given a warm welcome, again a one-day convention had been appointed, and again the Lord seemed to pour out a blessing upon us, refreshing our hearts as we considered together the good things of his Word. The attendance was not large—less than 100, but the loving interest manifested was pronounced. Although the weather was wet and cold about 750 were present at the night meeting for the public. They gave splendid attention.

A night's ride brought us to St. Paul, where we had a short stopover between trains. The St. Paul and Minneapolis friends had heard of this stopover and quite a little gathering assembled to bid us God-speed for the Milwaukee Convention, to which some of their number had already gone, while others were intending to go. We had a pleasant hour with them, very truly refreshing and profitable.

MILWAUKEE CONVENTION

When we arrived the Milwaukee Convention was under full swing, and excellent reports reached us of blessings already received from the Lord by those in attendance. We had two days with the dear friends, and greatly enjoyed the same. The total number in attendance, about 950, was not as large as we had hoped for, but the interest made up for the lack in numbers. The addresses were reported to be excellent, along the lines of the program and very edifying.

The PHOTO-DRAMA OF CREATION showed for eight nights—the DRAMA being repeated. The attendance throughout was splendid, averaging about 2,000 per session. About 2,200 cards were handed in expressing desire for further literature.

The climax of the convention was the Love Feast and the public service. About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World."

The public address was attended by about 4,500, mostly intelligent and elderly people. Excellent attention was given. Some results will surely follow to the Master's praise and his people's joy!

Homeward bound we stopped between trains at Chicago. There also some of the friends met us—nearly a hundred. A short address was made to them along the lines of the importance of brotherly love amongst the Lord's people.

Our next stop was Brooklyn, where we arrived on time.

Amongst the interesting features at nearly every place was the consecration of children. And we should not forget to remark that the new "Pastoral Work" seemed to make quite an impression upon the hearts and minds of the friends. Many of the sisters were glad to have a share in the work and to know how it could be carried out. We believe that much will be done immediately, and that the dear sisters throughout the country will be awakened and taught by experience how to work efficiently, and that the great smiting of the Jordan shall begin and progress with wonderful power, as we expect it to do.

INTERESTING LETTERS

FIERY TRIALS IN BRITAIN EASING

DEAR BROTHER RUSSELL:—

Greetings and fond love in the Lord! It is now some little time since last we wrote you with respect to those of our dear brethren who are affected by the Military Service Act in this country. We are glad now to report some slight improvements in the situation. From the very beginning our brethren have claimed exemption from the provisions of the Act as Conscientious Objectors, but for a long time the Tribunals before which their cases came were not prepared to acknowledge their conscientious objection, one difficulty being that the I. B. S. A. was not known to them. But things have changed now and our brethren are finding it less hard to secure—as an alternative to Military Service—some work of National Importance. At the present time five of our brethren have been given absolute exemption, twenty-three are in a Non-combatant Corps, one hundred and fifty-four have been given work of National Importance, and eighty-two have been handed over to the Military and have suffered various punishments rather than obey Military orders. With reference to this latter number the Government put into operation a scheme whereby these men are to be released from Prison and—as State servants—be employed in work of National Importance, such as road-making, quarrying, etc. About thirty of the eighty-two mentioned are already thus engaged and about twelve others are at home on parole waiting for work to be found for them.

You will be interested to know that the War Office officials have kindly consented to cancel the papers calling to the colors all those brethren who are elders, pending the decision of the High Court as to the proper status of our elders under the Act. This decision we expect to receive about the middle of November. This means, of course, that various classes are to receive the benefit of their elders' services meantime. We are grateful to the Lord for this evidence of his loving care for his dear ones in this hour of need.

We need hardly say how keenly we are anticipating further opportunities of service that the Lord in his gracious purposes may have this side of the veil; and we are looking to you as his faithful servant to point out to us such further privileges of witness as it may be his good pleasure to provide. We believe that the trials through which our beloved brethren here have been called upon to pass of late have had a mighty, sanctifying influence and have helped us all to be still more devoted to our Lord, and prepared to spend and be spent in his service—realizing the privilege of being his witnesses and suffering, if it be his will, for his name's sake.

We pray for you, dear Brother, and all our beloved brethren associated with you in service for the Lord, that he grant you all heavenly wisdom and grace sufficient each and every day, so that your labors may ever be to his praise and glory.

With much fervent love in him to yourself and all the dear colaborers with you, we are,

Your brethren and servants in the Lord,

I. B. S. A.—London, Eng.

REJOICING AGAIN IN THE LORD

DEAR PASTOR RUSSELL:—

Some twenty-five years ago I read Vols. I. and II. of STUDIES IN THE SCRIPTURES. I found them very interesting, but to me at that time not spiritually helpful, so I read only part of Vol. III.

Of late years I have been greatly oppressed by the growing powers of evil in every denomination, and I felt a withdrawing of the holy Spirit from me. I prayerfully sought to know the reason, and my only answer was a direction to study the book of Revelation. I tried to do so several times, but even with the help of a commentary, I could not understand it. Finally, I thought that if I carefully and prayerfully read your books they could not harm me. I did so, and looked up every reference and the context, and also the history of the world.

The dates from the Bible seemed very conclusive; but the Pyramid chapter convinced me, and I resolved that I would be guided in the future according to the STUDIES.

I belonged to the Anglican Church, and had a fair knowledge of its doctrines and those of several denominations; and I thought you belonged to one that I did not know about.

While trying in St. John to get other volumes of your books, I met with some people who believed as you do. I bought the whole set of books and subscribed for THE WATCH TOWER.

I rejoice now again in the Lord, and in our dear Savior's second presence.

I have not yet finished all the volumes, but I have taken the Vow, and I mean to follow on in the way that God may guide. Praise his name!

I wish to thank you for the help I have received through your writings, and I mean to do all I can to spread them, and speak about the truth.

Your sister in Christ, ELIZABETH WETMORE.

HOLDING TO FAITH'S ANCHOR

VENERATED BROTHER IN THE LORD:—

While renewing my subscription to THE WATCH TOWER, I avail myself of the opportunity to tell you how much its semi-monthly calls gladden us. We ever find therein, abundantly given, the strong meat necessary to properly maintain us as new creatures, that we may grow in all the graces and fruits of the spirit.

In spite of the trials and difficulties abounding in these perilous times, the condition of our little class is very satisfactory. Each of us is holding firmly to the anchor of faith—the precious promises of our Heavenly Father, which alone can protect us against the waves already foaming, roaring and threatening to engulf the "mountains." We make Psalm 46 ours.

In behalf of the whole ecclesia here and vicinity, I present to you, beloved Brother Russell, this expression of the sincere sentiments of our love in the Lord.

Your humble brother in the one hope, ELIE THEROND.

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HOW WE MAY GROW UP INTO CHRIST

"Speaking the truth in love, . . . grow up into him in all things, which is the Head, even Christ."—Ephesians 4:15.

In proportion as any who seek to know God are led to see his true character, they have confidence in him. After such have come to the point of full consecration to the Lord, they receive the begetting of the holy Spirit, and become of the church class, the sanctified in Christ Jesus, the set apart ones—set apart by the holy Spirit. Of these the Apostle Paul says, "God hath not given us the spirit of fear." The new creature must repel every attack of servile fear—which belongs to the flesh, the fallen condition. The new mind must triumph over this natural tendency, must cultivate trust in the Lord.

No man could do more than take away our earthly life. No man can take away our future life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body." So the child of God is to be very courageous, knowing that no one can do him harm, knowing that God will not permit anything to come to him that will not be for his good. The enlightened child of God would have no fear, or dread, of eternal torment. He would still have proper fear such as a husband would have toward a wife, or a wife toward a husband—a fear of displeasing or disappointing, and thus losing the esteem and confidence of the companion.

In respect to all the brethren we should have such fear. We should have a filial fear toward God, but not with the thought that he would harm us or torment us or do us violence of any kind, but fear lest we should lose our fellowship with him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God, and begotten of his Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

God has given us the spirit of love, the spirit of a sound mind, the spirit of power. The Christian knows that "all things work together for good to them that love God." This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love—a spirit of kindness and gentleness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Godlike. This enables him to have more and more compassion for those who are out of the way. And as God sent his Son, and as the Son came and provided the blessing of life for all at such a great cost to himself, so all who have his spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from

the crown of the head to the sole of the foot there are none sound. (Isaiah 1:5, 6) None are sound of mind or body. All are out of the way. "There is none righteous; no, not one." (Romans 3:10) But in proportion as we receive the spirit of the Lord, and in proportion as that spirit of the Lord works in us and develops us and influences all the conduct of life, in that same proportion we receive the spirit of a sound mind.

This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and everything we do; it helps to regulate and control everything in life for us. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage every way, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The truth does not come to many of those who are naturally soundest of mind, and it takes time for the truth to bring in a measure of soundness. But we notice that when one receives the truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the truth. The truth is to be spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the truth. If he is a professed minister of the Gospel, when the truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the truth. A worldling in that pulpit would have no qualms of conscience. He would say, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the truth.

One who had received the spirit of the truth would say, "I now see that some of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting his character, and more or less turning people away from the truth. I have been teaching error, the very opposite of what I wish to do; I cannot longer dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God, of the truth. If I should preach error, that which would be contrary to the truth, I would be guilty before God. I must stop immediately."

Such a person would lose his standing—honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, are but vile refuse, if we can only win a place in the kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the truth into his heart, he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all—the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord, we must speak the truth in love and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into him in all things." We are to recognize that he is the Head of the church. And if we are to be members of that body in glory, we must be developed. We are to mature in the fruits of the holy Spirit, that we may be qualified and prepared to share in future that glorious kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship—we are to "show forth the praises of him who hath called us out of darkness into his marvelous light." And in telling this message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "God is love." He has other qualities; but this quality of love is the especially predominating, the overruling quality of his character. God's justice operates in conjunction with his love, and his wisdom would not attempt to carry out any plans that love would not approve.

And so as we grow, the quality of love should be more and more manifest. The truth is to be spoken in love. This is one of the things we should attain earliest. We are to curb, to bridle, our tongues. We are to see that our words are loving, kind, gentle. Speaking the truth in love, we shall not only be accomplishing more for others, but the lesson will also thus be more impressed upon our own minds. It has been well said that "expression deepens impression." Whoever appreciates and speaks forth these things of God in love will receive a blessing in his own heart and mind. In helping others he will be helping himself. "He that watereth shall be watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the stronger characters that come into Christ. There are characters that have less combativeness naturally, who would not be inclined to bring force to bear upon others in connection with their ambassadorship. If their message did not seem to be favorably received, they would be likely to feel, "They do not like this, so I will not talk on that subject." But those who have more combativeness are liable to manifest the force of their disposition in the way they present the truth. They might be too forceful; they might place the matter before others as an obligation.

But we are to remember that consecration is not now a compulsory matter. It is an invitation. By and by force will be needed. The ones who are now sought are merely those who have the ear to hear; and such need only to have the word of counsel. If any use too great force in presenting the message, the Great King would not be so well served, and hence would not be so well pleased.

Others may have great approbativeness. They might have pride and wish to show off in the way of language, or in their skill in handling the Sword of the Spirit. They might give out the message with the idea of rousing in others the thought, "See how much he knows; he is a wonderful digger in the Bible." This seems to be a temptation to many. They seem to like to be in the lime-light, just as others like to keep out of the lime-light. The one might have to force himself in order to go and speak the truth in public as an ambassador; while the other would have to curb himself somewhat in this respect. The only way for the latter to do is to learn to speak the truth in humility, in love—the love of the truth, the love of the brethren. It is God's plan, we have nothing whereof to boast. We are always to present his plan in meekness, gentleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another, to provoke unto love and to good works." The word provoke here means to stimulate, to call forth. Love is not easily called forth to anger. It is longsuffering. We might say, strictly speaking, that it is not the quality of love that would be moved to anger. Yet righteous anger is not incompatible with love. God is the highest representation we have of love —"God is love." Yet the Scriptures assure us that God is angry with the wicked every day. His anger is righteous indignation against sin.

Looking to God as the Great Example, we see that his love was manifested toward his creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as for the angels his love provided for all their blessings. But when sin came in, love stepped back; in other words, justice was the special attribute of God then manifested. Yet it was for the good of mankind that there should be this punishment for sin. Even here God's love persisted, though man had by sin become an opponent of God—an enemy of God; and love was provoked to anger.

The Lord said through the Prophet, "Why have they provoked me to anger?" (Jeremiah 8:19) Many Scriptures speak of God's anger. The anger of God has been against sin. It has been resting upon the world for six thousand years. But the love of God has not been violated by this; therefore love can be provoked to anger.

"Love is not easily provoked." It required the act of intentional disobedience on the part of Father Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon the world, and the sentence of death was pronounced, because of Father Adam's sin, which was committed with full knowledge. During these six thousand years of sin God's

love has been in abeyance, so to speak, provoked to the point of withholding its manifestation.

But all the while God's character has not changed. He did not cause the diabolical conditions which prevailed in the dark ages. Love would never sanction sin. "The wages of sin is death." And everything that goes with death is a part of that penalty, that sentence. But God has permitted these conditions for man's ultimate good. This love of God, held in abeyance, has bided its time to manifest itself to our race.

In due time God sent forth his Son to be man's Redeemer. He came and gave his life a willing sacrifice for human sin. In due time the call went forth to gather the church. And this church is being gathered—during this Gospel age. In due time the church will be exalted in kingdom glory. In due time that kingdom will lift up from sin and degradation all those of mankind who are willing to accept life on God's terms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us; for by reason of the fall sin and selfishness have come to be preponderating influences. These principles, having the ascendancy, and operating for six thousand years, have made man very lacking in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into his family he tells us that one of the first requirements is love. Love must grow in our hearts and minds; it must permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the church assures us that if we would be pleasing to the Lord we must develop this grace richly. Those who possess this quality in goodly measure will not be easily provoked to anger. Those who possess little love will be easily angered. The love which the Lord appreciates is long-suffering. This does not mean that there would not be proper occasions for anger in God's people. There should be a feeling of righteous indignation when we see injustice. Why? Because injustice is wrong. God is angry with injustice; and so God's people should have no sympathy with injustice in any form.

If the Lord's people do not cultivate the quality of justice, they will get into that attitude where they will not appreciate justice at all. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother—perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But he has so much sympathy for the sinner that he has provided his Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power—out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such conduct is wrong, but I cannot know as to the individual — how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all—be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious head in all things, until, made perfect and complete, we are "presented faultless before the presence of his glory, with exceeding joy."—Jude 24.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

PRESENTING THE MESSAGE OF THE KINGDOM

"Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again."—Luke 10:5, 6.

When our Lord Jesus sent forth the seventy to proclaim the Gospel of the kingdom, the above words were a part of the instruction which he gave them. He sent them out without special preparation in the way of money or extra clothing. They were to find those in Israel who would have an ear for God's message then due to be presented—the "Israelites indeed." These would gladly entertain them free of charge. In this respect Oriental countries are somewhat different from those of the Occident. Hospitality is more characteristic of the people of the Far East than of those of Europe and America. This was true of Palestine in the days of Jesus.

When the seventy returned from their mission, our Lord asked them whether they had lacked anything. They replied that they had lacked nothing at all. Jesus had instructed them that their message was to be a house-to-house message —not a public one—not given in the streets or in the public squares. The disciples were to go about seeking the worthy of each city which they visited. When they came to a house, they were first to say, "Peace be to this house!" If they were kindly received, their peace was to abide; if not, their peace was to return to them; it should not rest upon that house.

This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greeting. But it is still customary in Eastern countries to salute one another thus, not only in the houses, but in the street or by the way. People will say to one another, "Peace be to you this morning." Nearly every one salutes, and nearly all say something of this kind. We remember how surprised we were when visiting Palestine first, in 1892. Our guide was well known in that country; and as we passed along the street people would address him in the Arabic language, and he would reply. We afterwards asked him, "What did they say to you?" He answered that they said, "Peace be unto you;" or, "God's blessing be with you." We were surprised that the people there would so generally speak in this gracious manner. We could scarcely turn into a road without receiving some kind of salutation.

We have something akin to this, however, in our salutation, "Good day," or "How do you do?" or, "We wish you good day," etc. These phrases express much the same sentiment. In the case of Jesus' disciples their salutation was to prove a test to the people as they went from house to house throughout Israel. If they were well received, they were to abide at the house where they had been made welcome, and not change from house to house during their stay in the place. If the people manifested no interest in them or their message, they were to proceed on their journey. If they should go over a whole city this way, and find no one really to welcome them, no one to lend an ear as they proclaimed, "The kingdom of God is at hand," they were to leave the place, figuratively shaking the dust of that city from their feet. If the people said, "Tell us about it," they were to enter the house and tell them about Jesus, his great commission, his miracles, etc. When their message was delivered, they were to let their peace abide with the family and hasten on their way.

Today conditions are different. To follow the method of the early disciples would not now accomplish the purpose. With us it is much better to take with us some tracts, or to sell to the people at a moderate price some literature, which will stir up their interest and fix it, which will give them the necessary information about the kingdom soon to be established in a much fuller manner than in the days of our Lord's first advent. At that time it was to be set up in the hearts of a few; now it is to be set up in power and great glory over all the earth. We are to go with a message of peace, however, as did the early disciples—the message of the kingdom of peace.

PROPER DEMEANOR OF GOD'S MESSENGERS

It is not the great time of trouble that constitutes our message. We are to tell the glad tidings of the Gospel which shall be unto all people, and of the times of restitution soon to be ushered in. The time of trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensations because of the world's unpreparedness for the kingdom and its blessings. As we go along in our work of proclamation, we would very properly keep in mind that we are peace-makers, not breeders of strife and contention. Some of us might be taken for strife-breeders if we were not very careful how we present the message. We

are to seek so far as possible to promote peace, to tell the people about God's love, mercy and goodness. As we do this in love, we find and reach the very class which the Lord now designs to reach. He is not now seeking the froward. He is seeking a special class, the bride class.

If we are wise, we shall take heed to the special features of the message. It is a message of peace and good will. It is to point men in the right direction—that is, those who are of the proper class. The message is not now for the swinish, for the quarrelsome, for the selfish and wicked. It is for the humble, the teachable, the honest-hearted. If any refuse our message, we are not to manifest antagonism or bitterness. We are not to say, "Some day you will wish you had heard me!" This is not our business. It was particularly said of our Master that when he was reviled he reviled not again.

Some might say, "But did not our Lord, when opposed by the Scribes and Pharisees and Doctors of the Law, use very plain language to them? Did he not call them hypocrites, whited sepulchres and vipers?" This is true; but we are to remember that our Lord Jesus was in a position of authority which we do not occupy. He was perfect, too, "knew what was in man," and could make no mistake in respect to the heart-conditions of each of his opponents. This is not true of us. Moreover, when Jesus used this language he addressed a class, and not an individual. When we have presented the message of the Lord faithfully, we are to feel that we have done our duty; and we should leave the results with the Lord of the harvest. The truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the truth itself that causes the opposition wherever it is found, and not any rudeness or unkindness of word or act on our part. All with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed "been with Jesus" and learned of him.—Acts 4:13.

The "peace of God which passeth all understanding" should have such control of each one who would represent the Lord and his message, that a hallowed influence would go with each, especially in every service rendered and every word spoken in the name of the Prince of Peace. The character of his true people is described by the Master himself. They who would be properly termed the children of God should be peace-makers. He declared that these were blessed. The Apostle Paul also urges, "So far as lieth in you live peaceably with all men." (Romans 12:18) It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord's representatives.

Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within—not by preaching at them, but by simply, unobtrusively presenting our message. If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further. In this figurative sense we would wipe off the very dust from our feet, hastening away to find those whose hearts are hungry for the Word of grace; for if the truth is properly, lovingly presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative.

BEGGING FOR THE LORD NOT AUTHORIZED

The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house, but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one where they would be received and their message given a reasonable hearing. The Lord's servants are not in any sense to be beggars, not to beg for the Lord.

Verse 9 of the chapter from which our text is taken might at first sight appear to be applicable to the Jewish harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes, to unstop deaf ears, and to assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. It is proper now, as then, to declare to all people, "The kingdom of God is come nigh unto you." This announcement has not been proper all through the age, but has been appropriate merely in the ends, or harvests, of the two ages.

MESSAGE OF TRUTH MAKING A SEPARATION

We have now come to the end of the time which God set apart for the gathering of spiritual Israel; and the proclamation is now due, Behold, the king is at the door! This message has been going forth from the wise virgins for the last forty years, and has been separating the wise from the foolish. This work is now nearly finished. As in the days when our Lord walked from city to city in Israel, proclaiming the call of the new dispensation to joint-heirship in the kingdom, he declared to the cities that rejected his message, "It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for you" (Matthew 10:15), so we may expect it to be now. Those who have been favored with the message of truth and have turned a deaf ear, while still professing to be followers of Christ, and perhaps teaching in his name, will find the conditions of the incoming age less favorable to them than to heathen peoples who have never heard the true message of God, the Gospel of the kingdom, the establishment of which is now very near.

These heathen will probably fall in line with the kingdom conditions and requirements more readily and with fewer stripes than will those whose hearts have been more or less hardened because of sinning against light and opportunity, and because of refusing to hear and properly weigh the evidences presented to them by the Lord's messengers. Some who in this life have enjoyed high position in the Jewish and in the Christian systems will be greatly humbled in the coming time, when in Christ's kingdom, judgment will be laid to the line, "and righteousness to the plummet, and the hail shall sweep away the refuge of lies" (Isaiah 28:17), and when all evils and deceptions now practised shall be exposed and overthrown. Many then, we fear, will be the stripes that some of these will receive before they are brought into a humble, teachable, obedient condition of heart.

In the days or months yet remaining until the completion of our work here in the flesh, let us be worthy exponents of the precious truth and worthy representatives of him whose name we bear. There is danger that those who have not been long in the narrow way, and have as yet learned but partially the lessons of meekness, gentleness, patience and love, may not always leave a sweet, helpful influence in the homes which they enter. There is danger that there may be evil-speaking, backbiting, evil insinuations against others, ungentleness of word or conduct, impatience, etc. The influence of such, even though they may be pupils in the school of Christ, is carnal, highly injurious to spiritual development, injurious to the growth of the various fruits of the spirit in themselves and in others who are seeking to walk in the right ways, directed by the Lord in his Word.

How important it is that all who have named the name of Christ, who have entered his school, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our great vocation, and not be a reproach to him whose cause we have espoused! There are no people upon the face of the earth who should so exemplify in their daily walk and conversation the precious fruits and graces of the holy Spirit of God as should those who have been led out of darkness into the marvelous light of the Lord. We believe that we are earnestly desirous of thus glorifying our Lord and of showing him our gratitude and appreciation for his loving-kindness to us.

The church is today "as a city set upon a hill, which cannot be hid." Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face.

NOTE A CORRECTION

In Oct. 15 TOWER, page 312, referring to three classes for whom Jesus becomes Surety of Guarantee, the reading should be:

"Our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the spirit-begotten shall have gone into death."

"THE HOUR OF TEMPTATION"

Is it in vain that the Lord instructed his people that the closing time of this Gospel age would be an "hour of temptation" coming upon the whole world. (Revelation 3:10) Surely we have not been taught of the Lord in vain! and so, all loyal to him are buckling on the breastplate, the helmet and the sandals, and are taking the sword and the shield. If we have not yet entered into fierce conflicts, we know that we are to expect them; and we should be prepared, and have such practise and experience as would enable us to acquit ourselves valiantly in "the hour of temptation."

Since we are instructed that this "hour of temptation" cometh upon the whole world, as well as upon the church, we perceive that it must be something in the air, as it were, that would affect everybody. We believe that this temptation is a thing spreading itself gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of his kingdom in the hands of the elect, no flesh would survive.

We understand this to mean that the spirit of selfishness and ambition, which is already operating among the nations and driving them insanely to war for commercial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. This spirit is seen in the strikes, etc., of our own land---everybody anxious to serve self, and willing to fight for honors, privileges, positions, etc.

But we are more interested in the church and in seeing how this "hour of temptation" will involve the Lord's people. What we are about to write is far from what we would prefer, but it seems to be our duty as respects the Lord's cause and people. We believe that a great crisis is upon the Bible students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated.—1 Corinthians 11:18, 19.

Before mentioning the sad feature, we mention one for general encouragement; namely, that, so far as we can discern, through intercourse with the friends at conventions, etc., there was never a time when the rank and file of Bible students possessed such a spirit of meekness, gentleness, patience, love, intelligence, faith, joy, as now.

"TAKE HEED TO YOURSELVES"

It causes real grief to write that much of the difficulty and danger to the church seems to lie at the door of the elders and deacons—not all, thank God, but apparently a small minority of them, judging from the queries which come to the Office from time to time from the bewildered sheep, who seek advice as to their proper course. The true, loyal servants in the church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true elders and deacons and those who are untrue. Nor are we writing with a view to the discouragement of the unfaithful, but rather to open their eyes to the true situation, that perchance they may be recovered out of the snare of the adversary and become helpers of the Lord's Flock, instead of hinderers.

So far as we are able to judge, the same conditions prevail today amongst Bible students which the Apostle pointed out to the elders of the church of Ephesus when he charged them: "Take, therefore, heed unto yourselves and all the Flock, over which the holy Spirit hath made you overseers, to feed the church of God which he hath purchased with the blood of his own [Son]." Acts 20:28) St. Paul's prophecy came true: "After my departing shall grievous wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, Brethren, I commend you to God, and to the Word of his grace."—Acts 20:29-32.

COURSE OF TWO OF GOD'S SERVANTS CONTRASTED

As it was ambition which first misled Lucifer, and converted a glorious servant of God into an adversary, so it is his spirit that has been dangerous all the way down. The spirit of our Master was the very reverse of this. "He humbled himself, even unto death," in the doing of the will of the Father. We see nothing of the spirit of pride or ambition or self-seeking of any sort in our Master. We are warned by the Apostle to humble ourselves after his example, if we desire to be exalted with him in his kingdom.

But how many seem to forget entirely these Scriptures, which we so frequently bring to the attention of the Lord's people as essential to our attaining to any position in the kingdom! From reports given us, a horrible state of affairs prevails in some classes when an election is to be held. The servants of the church attempt to be rulers, dictators—sometimes even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as elders and deacons. We have heard of cases in which an elder refused to speak to one of the congregation because the latter had not voted for him. Yet doubtless that very elder would think himself the personification of modesty, humility and meekness.

Oh, for shame that such a spirit should have any place amongst those who have any knowledge of the teachings of God's Word and of the conditions upon which we may hope for joint-heirship with the Master! Of course, there are various degrees of brazen-facedness in such matters. Some quietly try to take advantage of the class by having the election at some time which is especially favorable to them and their friends. Others seek to pack the meeting with their friends, bringing in comparative strangers, who have no thought of being regular in attendance at the class, but come merely as an act of friendship to vote for one of their friends.

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the golden rule, as well as the special instructions for the new creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the adversary which leads them to strive for honor in the class seems to lead them on to pose as great teachers—bringers forth of new light. This also, the Apostle explains, is a characteristic of Satan. He says, "What wonder if he transforms himself into an angel of light"—makes himself to appear a leader amongst the children of light.—2 Corinthians 11:14.

In many cases, the classes are solely to blame, according to their own statement. In some instances, persons have been elected to eldership who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. Why? Because the class happened to be without any special talent, and the one who was not a brother at all, not a new creature in Christ, was chosen because he had some speaking talent. What could be expected from such a one being exalted to the position of a teacher amongst Bible students? We could expect only injury to the cause and injury to the person thus pushed forward contrary to the directions of the Lord's Word. If the natural man cannot receive the things of the spirit himself, how could he communicate things of the spirit to the Lord's consecrated ones? How could we expect the Lord to guide such a one, who had not given over his life to be a footstep-follower of the Lord and to be instructed by his Word?

The selection of improper leaders is evidently a sin, and quite a reflection against the classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will the Lord's people learn that ability to talk in public is only one of the qualifications of an elder? Time and again we have noted how the Lord's cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

In such a case, is it not pride on the part of the class—a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have made a mistake, why do they not at once rectify it in a quiet and positive manner? When elders seek to bring the class under their power and control and succeed, does it not show that the class lacks the very quality that the Lord tells us he desires to see—courage, overcoming? And does the class not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"DECEIVING AND BEING DECEIVED"

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth. It is inexcusable for the church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the house of the Lord in order.

But some one will say, "We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division

of the class, and how could we think of anything which would result in that catastrophe?"

But, we inquire, which would be the better, to have a smaller class operating along the lines which the Lord has indicated, or a larger class upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, and encouraging as a leader one who is either a "wolf" or else a "sheep" which has been mistakenly misled into the wolf spirit? We encourage all the dear brethren who are in such trouble to be very heroic; to see that they do nothing from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO

Repeatedly Bible students write us that their elders try to hinder them from the use of the WATCH TOWER SOCIETY'S publications as textbooks in Bible study. Some of these elders go so far as to tell the classes that they are out of harmony with many of the things in these textbooks. Sometimes, as rulers, they forbid the use of these in the classes. We are asked what should be done under such circumstances.

We reply, Let those who wish to follow such leaders do so —that is their right. We shall wish them well. But let us not follow with them nor submit for a moment to such arrangements. It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the church what they shall and what they shall not do. As the power of election is in the hands of the church, so the power of dismission is in their hands. We recommend that such classes vote to dismiss such an elder from his position of service, telling him kindly that his services are no longer desired. Perhaps with a back seat for a while, and an opportunity for thinking over the matter, he may be benefited himself, and the class also be greatly helped forward by taking such a stand —no matter whether there be no other person in the class able to address a public meeting or accustomed to leading classes. Far better would it be to appoint any one of your number to act as chairman, or to take turns in the matter of opening and closing meetings—anything to preserve your liberty and to continue the work of worship and study along proper lines.

Let us make a discrimination between the positive teachings of the Bible—the doctrines of Christ—and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible students. Any one not in good harmony with those pretentions should not be encouraged in the slightest degree, but, on the contrary, should be discouraged. If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that under the Lord's guidance in our study of the divine plan of the ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the class its rights and liberties and who seek to "serve well." Again we repeat, "Let nothing be done through strife or vain-glory, but all to the glory of God," and with the sole object in view of purging the church of the influence of those who never should have been chosen, or having been chosen in proper condition, have since manifested a perverted and ambitious spirit. Again we counsel for these positiveness, but kindness and, if they repent, mercy—with a view possibly to restoring them to confidence later on. The Apostle wrote, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:18, 19) Here the division evidently must come; and evidently the sooner it comes, the better it will be for the truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD"

We should never forget the Apostle's instruction, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14) Additionally, experience demonstrates to us that even after we have been begotten of the holy Spirit, our ability to understand spiritual things depends, not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the holy Spirit which we possess. Hence the Apostle's exhortation, "Be ye filled with the Spirit!"—Ephesians 5:18.

This means that only the spirit-begotten may understand the deep things of God at all; and that their understanding would be in proportion as they attain more and more a filling, a saturation with the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of truth. Every Bible student should realize that if, as a new creature, he walks after the flesh and not after the spirit, his mind will become more or less darkened, and not only will his ability to understand the deep things of God decrease, but even his recollection of the Lord's Word will decrease; and that, on the contrary, when he is living near to the Lord—walking after the Spirit and not after the flesh—his memory of the divine Word and his ability to appreciate its spirit are increased.

Additionally, let us remember that a correct understanding of the Lord's Word is not enjoyed by all the educated and talented, but comes to those who are of a meek and teachable heart, who study the Lord's Word and who live it and absorb its spirit. Thus we have illustrated to us the divine declaration, "Not by might [greatness], nor by power, but by my spirit, saith the Lord of Hosts."—Zechariah 4:6.

The lesson to us is that no matter how great, no matter how able any brother or sister may be, this will not make such fit to be a leader of the Lord's people unless he have additionally the all-important items—first, a knowledge of the Lord's Word; and second, the possession of a good degree of the spirit of truth—one who always dare be trusted as an ambassador of the Lord. None others should be recognized as teachers or leaders amongst the Lord's people. It is the thought of churchianity that only the great, the learned, the talented, should be the ministers of the Lord's Word; but the Bible's presentation is to the contrary of this. "The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek."—Isaiah 61:1.

It is in view of these things that we feel justified in urging upon the classes of Bible students everywhere that they esteem with double honor such elder brethren as manifest the spirit of the Lord, the spirit of meekness, the spirit of gentleness, the spirit of patience, the spirit of long-suffering, the spirit of brotherly-kindness, and the spirit of love—those who have a good knowledge of the Word of God and of the divine plan, and who manifest an appreciation of the spirit of truth, the spirit of holiness, and who have an aptness to teach; and that on the contrary, all others be refused.

THE V. D. M. QUESTIONS

Long ago we called attention to the fact that many of the titles applied by the nominal church to their ministers are wholly un-Scriptural—Reverend, Most Reverend, Doctor of Divinity, etc. They are not only opposed to the letter, but also to the spirit of the Scriptures. We called attention to the fact that the words elder, deacon and pastor are Scriptural terms. We also called attention to the Latin title, Verbi Dei Minister (V. D. M.), and stated that this expresses exactly the Bible thought that every representative of Christ who preaches in public is a minister of the divine Word—not a minister of human creeds or of self. All Bible students approved of God and of his people are of necessity Ministers of the divine Word—each according to his talents, opportunities and restrictions, as set forth in the Bible.

In view of the fact that quite a good many classes of Bible students seem to be not sufficiently particular in respect to the qualifications of those whom they choose as their representatives, we formulated a number of questions styled, V. D. M. Questions, believing that the study of these questions would be helpful to everybody, and that the answers of them would help to mark out such as have a reasonable knowledge of the divine Word, and whose ministries, therefore, it might be hoped would be profitable and not injurious. These questions are not sectarian, but would be proper for any minister of any denomination. Neither are they catch questions, intended to trip up the unwary. They are simple bona fide queries, the answering of which should be helpful to each individual, and especially helpful in designating those fit to be teachers and leaders amongst the Lord's people.

These were prepared and sent to the pilgrims—the traveling preachers sent forth under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, and to all representatives of the Society in any capacity everywhere. Next came appli-

cations from elders and deacons in various quarters, and from others of the Bible students. Then we advised that the questions be studied and answered, as formulated, by all Bible students. We received many applications, and many of these have been filled out and returned. It is our recommendation to all the classes that any brother not able to answer these questions in a reasonable way be not considered a suitable representative.

In order that all Bible students may have these questions and note their simplicity, we publish them below. Brothers Sturgeon, Burgess and Stephenson have been appointed a committee to examine the answers sent in by the pilgrims. We have no doubt that every one of their answers will be found satisfactory as a whole. None will be rejected except for good cause, and this will be duly pointed out. By vote the New York City class decided that none should serve it as elders or deacons who could not give a reasonably satisfactory reply to these questions. We suggest a somewhat similar course in all the classes. The examiners of the answers could either be a committee from the class or, if desired, the Society's representatives above mentioned, to examine the answers and give their criticisms upon request.

V. D. M. QUESTIONS FOR ADVANCED BIBLE STUDENTS

(1) What was the first creative act of God?

(2) What is the meaning of the word "Logos," as associated with the Son of God? and what is signified by the words Father and Son?

(3) When and how did sin enter the world?

(4) What is the divine penalty for sin upon the sinners? and who are the sinners?

(5) Why was it necessary for the "Logos" to be made flesh? and was he "incarnated"?

(6) Of what nature was the Man Christ Jesus from infancy to death?

(7) Of what nature is Jesus since the resurrection; and what is his official relation to Jehovah?

(8) What is the work of Jesus during this Gospel age—during the time from Pentecost until now?

(9) What has thus far been done for the world of mankind by Jehovah God? and what by Jesus?

(10) What is the divine purpose in respect to the church when completed?

(11) What is the divine purpose in respect to the world of mankind?

(12) What will be the fate of the finally incorrigible?

(13) What will be the reward or blessings which will come to the world of mankind through obedience to Messiah's kingdom?

(14) By what steps may a sinner come into vital relationship with Christ and with the heavenly Father?

(15) After a Christian has been begotten of the holy Spirit, what is his course, as directed in the Word of God?

(16) Have you turned from sin to serve the living God?

(17) Have you made a full consecration of your life and all your powers and talents to the Lord and his service?

(18) Have you symbolized this consecration by water immersion?

(19) Have you taken the I. B. S. A. Vow of holiness of life?

(20) Have you read thoroughly and carefully the six volumes of STUDIES IN THE SCRIPTURES?

(21) Have you derived much enlightenment and benefit therefrom?

(22) Do you believe you have a substantial and permanent knowledge of the Bible which will render you more efficient as a servant of the Lord throughout the remainder of your life?

Note: It is, of course, expected that each person filling out one of these reports will do so from his own knowledge and not by inquiring for or copying the answers of others. THE BIBLE, STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS may be consulted, however, and citations given.

SUPPOSED OBJECTIONS ANSWERED

One, and only one, objection was raised to the foregoing—a fear that it is Babylonish, sectarian. Ah! it is wonderful how the great adversary strives always to make out that the right is wrong, that the light is darkness. Babylon's method is to take all power and authority out of the hands of the people of God and put it into the hands of one person or a clique of preachers or bishops or elders. Our aim continually is to preserve the liberty of each ecclesia and have each recoginze its own authority and responsibility.

Our reply to the objecting brother may be of interest to all of our readers, and so we present it below:

DEAR BROTHER:—I am glad to see you scrupulously careful of all of the rights and liberties of the church of God, and careful to oppose anything that would seem to savor of sectarianism.

I remind you that sectarianism is an attempt on the part of many companies or classes to control each other in matters of doctrine and practise. We are suggesting nothing of this kind, but feel as much opposed to it as you do. We are not attempting to establish any law or rule which must govern all the classes of the Lord's people, but merely suggesting to them the establishment of law and order in their own midst, by themselves.

For instance, each member of every class in voting for elders and deacons should certainly consider before voting the qualifications of those for whom he votes: (1) What are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not the one to be voted for is clear in his understanding of the truth so as to be apt at teaching it to others; (3) Whether or not the individual has made a consecration of himself to the Lord and has symbolized it; (4) Whether or not the individual manifests a high standard of morals in his deportment, and whether or not he is in sympathy with high ideals such as are represented in the Vow.

Heretofore, the classes have been obliged to surmise on these subjects, and our proposal now is that they do not surmise, but ask the brethren our list of V. D. M. Questions or any other set of questions which the class may prefer, and have their answers to these questions before deciding that they are suitable representatives of the class as its honored servants. This maintains the authority of the class, the ecclesia, as no sectarian system does, and makes the class the judges of the qualifications of its representatives as the Bible directs should be shown by the stretching forth of the hand and the ordaining or authorizing of the individual to serve as a representative of the class.

Your letter intimates a query as to the propriety of appointing three brethren to examine the answers to the V. D. M. Questions.

I reply that each class certainly has the right to recognize or appoint certain brethren in whose judgment they would have confidence to examine the answers given to the questions, and to report if any of them were answered unsatisfactorily in their judgment—so that the class could have the final decision. This seems to be an easier way than to have each member of the class read over the answers to the questions before voting. However, the matter is one for the class to decide. In the case of the New York City congregation, the vote was unanimous that all would have confidence in the broad-minded decision of the three brethren approved as a committee of examiners.

In respect to the Vow: Your letter seems to intimate that you have some opposition to it, and think an acknowledgment of its principles should not be required. Instead of saying what there is in the Vow that you object to, you hide behind the proposition that the expressions of the Vow are not found in that particular form in the Scriptures. I remind you that nothing in the English language is found in the Scriptures, because they were written in another language; and furthermore, that our hymns are not found in the Scriptures, and that what we believe to be clear statements of our faith are not found in the Scriptures in the very terms in which we would express them today. The Scriptures lay down for us the general principles of righteous living, and the true foundations of the faith once delivered unto the saints. We are to see to it that all we sing and preach and pray and write and do, is in line with these fundamental principles which the Bible sets forth. The great mass of THE WATCH TOWER readers have informed us that they believe that the phraseology of the Vow is in full harmony with the essence and spirit of the Word of God. If it is, and any brother finds himself in opposition to it, is he not finding himself in opposition to the spirit of God's Word? and if so, would he be a suitable representative of any class of Bible students, as its elder or deacon? We think not. If any fault can be found with the Vow—if it can be shown to be in any sense or degree antagonistic to or out of harmony with the letter and essence of the Word of God we want to know it in no uncertain terms—all Bible students would want to know this. But no one has yet shown any antagonism nor any deflections in the letter and spirit of the Vow from the letter and spirit of the Bible. We therefore advise all classes that anybody unwilling to assent to the Vow, unwilling to make it his own, has something the matter with him—either his head or his heart, in our judgment, must be out of harmony with the letter and spirit of God's Word and he would not be a suitable elder or deacon.

I trust, dear Brother, that as you read this over and pon-

der it and pray about it, you will realize that you have erred in your first judgment; or if you think of any points that I have not covered and thoroughly answered, it will afford me pleasure to have you state those points.

I here remind you that this Vow is unto the Lord, and not unto the brethren! We hold therefore that any one who declares that he has taken the Vow, has not brought himself thereby under bondage to any of the brethren; but merely declared to the brethren the obligation he has recognized and declared to the Lord—hence it would not be the province of the brethren to investigate the affairs of the brother who declares he has taken the Vow, any more after his declaration than before it. The keeping of that Vow is between the individual and the Lord. It neither adds to nor diminishes his responsibility to the brethren and the class. His declaration that he has taken the Vow merely informs the brethren of the high standard of moral living which he recognizes and is seeking to follow.

WORLD-WIDE PASTORAL WORK

About five hundred classes of Associated Bible Students have voluntarily elected the Editor as their Pastor, and have notified the WATCH TOWER BIBLE AND TRACT SOCIETY of the fact—requesting that in addition to his expositions and pastorals through THE WATCH TOWER columns, he would remember them in prayer and also from time to time send them such advice as he might believe would be for their profit and the Lord's glory through representatives and by mail.

We have rejoiced to note activity in the Lord's service amongst the brethren, and have done our best to open up ways and means by which they could render service to the great King and assistance to his followers. But only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause.

Before suggesting the matter to outside classes, we made a trial of it in New York City. The resulting success was so pronounced that we felt justified in calling it to the attention of all the classes which have notified us of our election as their Pastor, sending to each class copies of the following letters—one to the regular class secretary for the benefit of the elders and the class in general, and the other for the special use of the sister chosen to be the Pastor's lieutenant in this work. The publication of the letters here will make the whole matter the better known to each member of such classes, some of whom may not have heard the reading or may have forgotten the contents.

PASTORAL WORK IN WHICH SISTERS CO-OPERATE

Some months ago we called the attention of THE WATCH TOWER readers to an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from colporteur lists, etc.—persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the truth. We have since been attempting to classify and arrange these addresses, but there are so many of them and our time is so limited that we have gotten comparatively few into the shape originally intended. Rather than delay the important work further, we purpose sending lists of addresses to those who will be co-laborers in this Pastoral Work, at once, that they may be copied and classified by the workers of each district.

While this branch of the work is intended for the sisters only, because we find that usually they are more successful and additionally have more time to invest in the work, nevertheless we are not proposing anything which would ignore the classes of the I. B. S. A. Indeed, so far as we are able to designate, we are suggesting this work only to classes which have informed us that they have chosen me as their Pastor.

The plan is to bring together the sisters of each class who have time at their disposal and the desire to engage as Pastoral Workers under this plan. In such a group, of course, there would be some with more and some with less talent for the service, and some who could do one part of the work, but who would be totally unfit for another part. Hence it is desirable that the sisters choose from their number a Lieutenant having considerable time at her disposal and considerable executive ability, and that breadth of mind which would enable her to appreciate and use the position properly, dividing the work wisely amongst the others and herself. Before the Lieutenant would be elected, prayer should be made for wisdom and guidance in the matter. I have already asked the Lord for special blessing upon such arrangements and will continue so to do. Any sister not qualified for the service ought to rejoice that she has the privilege of setting herself aside for the good of the cause, and might take pleasure in helping another sister who possesses the necessary tact and other qualifications for the work. The Lord will look at our hearts and reward us according to our faithfulness to him and to the truth, and not merely according to the amount of our work.

The activities of this committee, elsewhere detailed, will in a general way consist of visiting the addresses mentioned, ascertaining interest, removing prejudice, loaning STUDIES, etc.; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes—first to hear Chart Talks, and later to become regular Berean Classes. When the matter is workked up sufficiently, the Lieutenant will call upon the elders of the I. B. S. A. class to appoint thoroughly competent brethren to give the Chart Talks. Meantime the elder brethren should be qualifying along this line. Shortly we will have a new edition of "Outlines of Chart Discourses," which will be helpful to them and which we will supply free. We will also be prepared shortly with a good supply of Cloth Charts for such service.

After the Chart Talks have been given and the Study Classes arranged for, the elders of the class will be expected to see to it that the classes are supplied regularly with efficient teachers. Remember the Apostle's instructions as to the qualifications of a teacher—"apt to teach." Do not spoil the Lord's work by any favoritism or by seeking either to give or to receive honor according to the flesh. Let our motto in everything be "God First," and self and every way of the flesh subordinate.

The plan is already in operation in several of the large cities with astonishing success. We think it strange we did not sooner realize the importance of this work and get it into operation. But perhaps it is a part of the work of the present hour—perhaps in some way it is connected with the smiting of the waters with the mantle of Elijah. We could not suggest that it would fulfil that type, but merely that it may be one of the features connected with it.

With this introduction to the work we leave the matter in the hands of the Lord's people, praying divine blessing upon all who are disposed voluntarily to co-operate.

With this we are furnishing some suggestive hints as to method of procedure. With Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

HINTS TO PASTORAL WORKERS IN LARGE CITIES

The Pastoral letter, sent sometimes through a special representative and sometimes through the class secretary, being read to the I. B. S. A. class, constitutes a call for a meeting of all the sisters of the class who have the time and strength to invest in the work described. Their first meeting should be for the purpose of choosing from their number one whom they believe to be the Lord's choice, to serve as Lieutenant, and another to be the Pastoral-Work Secretary and Treasurer.

(We regret that through some misunderstanding our representative appointed Lieutenants at some of the conventions; and that when our Pastoral Letter arrived directing the election of the Lieutenant and Secretary a little confusion ensued. The Society's representatives are properly appointed, but in all matters connected with the classes their choice or their sanction of our choice is the rule. So in this case: while we doubt not that very suitable sisters were appointed, we request that the sisters of each class vote on the question and advise us of the results.)

The class will doubtless consider it a privilege to supply the moderate expenses that will be incidental to this branch of the service, but should it not be so disposed, and should the matter be neglected, refer the same to the below address before it has been longer than a month in the regular monthly report, calling attention to it very particularly.

All reports should be signed by the Lieutenant and the Secretary-Treasurer. Of course, we should be notified immediately after you have had this first meeting—the number present and your selection for Lieutenant and Secretary-Treasurer.

Your first meeting will help to make you acquainted with each other and to enkindle your enthusiasm respecting this part of the work, and enable the Pastor's representative (if present) to form an estimate of the material she will have to use and how it can best be used. Wherever possible we are sending Sister Genevieve Sanford to assist in the organization and classification and explanation of what we have found to be the successful methods of work. If she be with you the explanations here will be the less important, except as you shall wish to have them for reference when she has gone. But if for any reason Sister Sanford cannot be with you,

remember that all the more you will need to depend upon the Lord and to exercise your own best wisdom, justice and love in all arrangements. "Let nothing be done through strife or vain glory."

AT THE SECOND MEETING

This meeting should not be long deferred—"Weld while the iron is hot." Our representatives are first to remember that system is necessary to the best results in anything. Before the second meeting the Lieutenant should procure four city maps as clear and distinct as possible, and four directories of city streets; a red pencil and a blue pencil and a couple of pads of stiff writing paper. The Lieutenant should prepare the first map herself—afterwards give it as a sample to helpers that they may prepare the other three maps.

Using one of your colored pencils, divide your city into sections of approximately ten blocks one way and fifteen the other; or 12 x 12, or 5 x 25, as may be most suitable to the shape of your city. After thus dividing the map, number the different districts with the other colored pencil.

Some of the names furnished you by the Society will be on cards, addresses on which some of the sisters can be set to locating on the maps. When they find the district to which they belong, that number, in colored pencil, should be marked on the card plainly. Others of the names sent to you will be in lists, and each of these will need to be written off on a small pad-paper and in turn each address will need to have its colored figure representing the district to which it belongs.

Cheap file cards may be made by cutting stiff letter paper into convenient sizes, approximately like small post-cards. Do not immediately transfer the names from the DRAMA card or other memorandum or address to the file cards. Merely locate the addresses and district them. When interest is confirmed the address can be transferred to the file card.

Secure address of every sister in the congregation, and let these be the start of the file cards, a red cross in the corner indicating that she is in the truth. Her district should be indicated also on the map, and a small "x" should indicate approximately the location of her home.

The Lieutenant should select district workers according to supposed efficiency and without partiality. Give each worker preferably the district in which she lives, as her field of activity, or a district near, or otherwise the nearest district possible.

If you have an abundance of helpers, one in each district might attend to the book-loaning, and another to making calls on the addresses, but if the workers are not sufficient in number let the calling be done first and the book-loaning be a subsequent work, except as the person called upon might not have the books, but be willing to accept a volume on loan.

The sisters should report to the Lieutenant within a week. You may find that some of them have been hindered by sickness, or others have not found the time they had expected, or others may have broken down and proved inefficient, while still others may need further explanations and assistance. Write a kindly letter to any sister who fails to report in a week, encouraging her, expressing appreciation for what she already has done and hopes respecting her further progress, and assuring her that you will be pleased to have a call from her in respect to anything she does not fully understand. Keep each branch of the service up to its full capacity.

As the sisters complete their visits in their districts the cards or other addresses showing no interest at all should be destroyed by the Lieutenant. Then three copies of addresses of all showing any interest should be made on the file cards, one copy for your file, one to be sent to the Brooklyn office, and the other copy to be retained by the district worker for further use. Impress upon the sisters the need of care in handling cards, lest any addresses should be lost. This copying should be done as promptly as possible.

Some of the districts should be ready for Chart Talks within two weeks after the opening. With much Christian love,

Your brother and servant in the Lord,
C. T. RUSSELL.

N. B.—We will supply you monthly report blanks, which please send to Brooklyn at the close of each month, addressing

PASTORAL WORK DEPARTMENT,
c|o Mrs. Genevieve Sanford,
122 Columbia Hts., Brooklyn, N. Y.

HINTS TO DISTRICT WORKERS RE PASTORAL WORK

Arrange your address cards and memoranda alphabetically. Copy them in this order—alphabetically—into a book, leaving room for four or five names under each letter. Then you can rearrange your cards according to convenience in calling. If any of the cards are not sufficiently neat in appearance, they should be copied, rather than use anything unsatisfactory.

Wherever possible, these cards or memoranda should have a notation of what the individual called upon has already had in the way of truth literature, as a guide to you in respect to what you shall say when you call. Arrange the cards so as to economize your time in making the visits. After each call write a brief history of that call on the card; for instance, "Interested, will attend Chart Talks"; or, "Not Interested"; or, "Moved," etc. This information on each card you should give to the Lieutenant every two weeks, that she may transfer the information to her file, destroying those showing "Moved" or "No interest."

While the meetings to be held will be supervised by the elders of the I. B. S. A. class, we wish still to keep well in touch. Hence please report weekly by post-card to the Lieutenant the numbers in attendance at the meetings, and anything else that would seem to be helpful, as also the names of any who purchase the books. Remember, however, that while it is disirable that the people should buy the books—because they will then give the more earnest heed to the reading of them—yet nothing that would give any suggestion of merchandising the truth is to be sanctioned. Rather than give the impression of trying to sell books, we would offer to loan them; but if the person prefers to purchase, of course we would be glad to have it so.

DISTRICT WORKERS' CANVASS

"Good morning! Is this where Mrs. Wood lives?"

"Yes."

"I am making some calls respecting a Circulating Library for Home Bible Study. I think you indicated an interest in this work some time ago. I would like to talk the matter over with you, if agreeable."

After being invited in, continue:

"At that time, Mrs. Wood, I believe you purchased a set of books called STUDIES IN THE SCRIPTURES.. May I inquire whether or not you found in them something that interested you?"

This is merely a supposed start to the conversation, which of course should vary according to the circumstances of the case, which you have noted on the card. What you shall say further must depend on circumstances as you find them. Possibly you will get a suggestion or a statement that the party found nothing to interest her, but that she knows of some people who are much interested. You thus have the opportunity of learning the address of others; and perhaps, by a little wise conversation, you may awaken interest in the one who you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should earnestly pray and continuously for wisdom from Above to say the right thing, and for grace from the Lord—meekness, patience, love in the heart—that her words might be like perfume and an anointing oil to all who are in sympathy with righteousness.

If the lady has not the books, offer to loan her a volume, and tell her of the proposal soon to have some Chart Talks on "The Divine Plan," given in that district. Explain to her how the CHART OF THE AGES helps to open the Bible to our understanding and to make it a new book. Assure her that the volume you offer to loan her will awaken her interest keenly, because it is different from other religious books and gives the chapter and verse, showing that it is really the message of God's Word, even though different from what some of us had supposed. Inquire whether she would like to be notified respecting the Chart Talks when arranged for. Elsewhere we give some remarks especially on book-loaning, which see. On leaving, express the hope that your next call will find that she has read considerable and is deeply interested.

Write a brief history of this interview on your address memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend a Chart Talk. Be on the lookout also for the Lord's guidance for a place in which to hold the meeting—someone who has expressed interest and whose large parlor or sitting room would seem to be a favorable place. In such a case you might remark, "I was just thinking how convenient this room would be for such meetings, if you would like to have them here. I could not say definitely whether this would be considered the most suitable place or not, but would be glad, if you thought well, to make a memorandum that you would like to have the meetings here.

Confer with the Lieutenant respecting what you have found and the most suitable time for holding the meeting and the most suitable place—the Lieutenant, in turn, keeping in touch with the elders of the ecclesia before deciding definitely on the subject.

As soon as the decision respecting the Chart Talks has been reached, call again upon those who seem favorable. Tell them about the arrangement and ask whether you may expect to see them there. Additionally, write a post-card to each of them the day before the meeting. It might read something like this: "Just to remind you that we are to meet tomorrow, Thursday evening, to hear a talk on the CHART OF THE AGES at the home of Mrs. Wood, 122 West Charles St., at 7:30. I note that your home is about nine blocks from Mrs. Wood's home and suggest that the Fulton Street car, running east, will take you within one block. Get off at E Street. Yours, etc."—Signed.

You should be sure to be in attendance at every Chart Talk in your district, and should call on the interested to keep the interest alive, though the call need not be a lengthy one. Send also a post-card reminder each week.

At the close of the series of Chart Talks, a Question Meeting on the Chart will be in order, and should be announced by the lecturer himself. It is to be hoped that the elders will select only wise and capable brethren for this important service. If a considerable number of those present so desire, it might be intimated at this meeting that a First Volume Berean Study could be started.

Meantime, ascertain some other friendly one who would like to have the Berean Study in her home, provided the one who has volunteered the apartments for the Chart Talks should not seem anxious to have the Berean Study follow in her home. Other things being equal, the Berean study should preferably be held in the home of one of the Bible students. Let the vote for Berean Study of First Volume be taken on the night of the Question Meeting, the fourth night of the Chart Talks—the fourth week.

After the Berean Class has gotten properly started, you may consider it as weaned and, if other important work presents itself, may feel free. Keep in touch with the class; and should any of its members fail to attend for two weeks, be sure that you call upon them before the third meeting.

These classes should be notified respecting all public lectures, should be made acquainted with the meetings of the I. B. S. A. class as soon as their interest begins to develop. It is preferable that not many of the regular Bible students attend these Chart Talks and Berean Studies at first, lest the newcomers should be embarrassed and lest the parlors be too crowded; and that the newcomers may the more freely ask questions and be in less danger of being stumbled—all of the lecturing and leading being done by the one experienced brother chosen by the elders.

We advise that no singing be done at the Chart Talks, nor at first at the Berean Study Lessons. Every meeting, however, might be properly opened with a brief prayer. The meetings should begin promptly and not continue longer than one hour. Please call this to the attention of the leader.

Never sell anything at Chart Talk meetings, considering that those in attendance are your invited guests. If they do not have the books, their homes will be the proper place at which to suggest the purchase.

The Society will furnish, through the Lieutenant, question books for all such classes, free.

Each district worker should have with her when making her first calls in the district a copy of Vol. I., SCRIPTURE STUDIES, so that she could refer to it, saying, "This is the study which I hope will stimulate your interest in Biblical themes." Then will be an opportunity for you to give a talk on the book, offering to loan it if the listener is interested.

Report in person or by letter at least every two weeks to the Pastor's Lieutenant, and every week during the time that the lectures are in progress.

Should you need assistance do not yourself attempt to select an associate, but refer this matter to the Pastor's Lieutenant, who has the full responsibility.

Call upon the Bible student sisters residing in your district. They may be able to give you some information. Do not permit such calls to be of the ordinary kind, with minds diverted to chit-chat or gossip, but hold yourself strictly to your work and be an example. If the circumstances are favorable it would not be inappropriate to have a prayer with such a sister. If such a sister is not engaged in any service, but has time for it, make a mental note of what you think she would be best suited for, and draw the matter to the attention of the Lieutenant, with full particulars as to the time at her disposal, health, activity, age, color, married or single, etc.; also in respect to her spiritual condition, and whether or not she is well posted in the truth and apt at giving it out. Note whether the sister is inactive or discouraged or new in the truth. Let this information come to you as naturally as possible, without boring or close questioning. Note also if she is of a gentle spirit or the contrary.

This information may be valuable to the Lieutenant when at some future time selecting suitable persons to make calls, to read to shut-ins, to fold tracts or to distribute volunteer matter for Chart Talks, Drama, Public Lectures, etc.

Always remember your privilege in connection with the stimulating of the sisters in the truth, as well as all with whom you come in contact, with respect to the glorious things of the divine plan and our wonderful opportunities and privileges.

The book-loaning is a separate work entirely from what we have outlined above; yet where the helpers are numerous and the cards of the interested ones few, the district worker may obtain the consent of the Lieutenant to add the book-loaning feature, which we elsewhere describe.

We suggest the importance of full consecration of heart and life to the Lord before undertaking such work—before it will be acceptable or pleasing to the Lord. Then the consecration should be kept up to date. Every morning divine blessing and guidance should be sought; and every evening a report of our endeavors, failures and desires should be made to our glorious Head, that we may find grace to help in every time of need. Everybody called upon should be impressed with our manifestation of the holy Spirit of love, and with the fact that it alone has actuated our visit. We should sympathize with all who have good desires in any sense of the word; and those who are deep in churchianity, for we are glad to find them interested in higher things; with others who have turned away from churchianity, for we know how hard it is to retain faith under present church conditions; and with others who have been prejudiced, for we are not surprised, and much prefer prejudice to lukewarmness.

Very truly your servant, C. T. RUSSELL.

PASTORAL WORK EXTENDED LATER

It may seem early in this work to suggest an extension of effort outside of the large cities to smaller cities and villages. However, we think it best to lay before you the entire scheme, that we may be working together to the one end—the finding of God's jewels everywhere.

One suggestion is that the Pastor's Lieutenant and the elders in each large I. B. S. A. class be ready to coöperate, as God's providence may indicate, with smaller classes within a radius of—say forty miles. After getting the work of your own city well under control and everybody busy—Chart Talks going, Bible studies going—then look afield to help others.

Some of the smaller classes may be able to adapt our suggestions to their own immediate conditions, and some may not. Such as are not able to do so we recommend should appeal to us or to the larger classes when they want advice or assistance. Then will be your opportunity. But let us never forget the Lord's arrangement—that each class has charge of its own affairs, and only as it might request or desire should any other class intrude or assist. Extension work may therefore best be done in towns where there are no classes—the EUREKA DRAMA possibly being used to open the door.

LIEUTENANT AND SMALL CLASSES CONTIGUOUS

Correspondence requesting aid in the starting of such a work should be sent to the PASTORAL WORK COMMITTEE, % Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, N. Y. Sister Sanford, or in her absence some one authorized, will communicate with a large center of the work near to the inquirer and endeavor to provide the necessary assistance, instructions, etc., for a start. But the work should be carried on practically the same as in the larger centers, with such adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral work now being widely undertaken is the loaning of STUDIES IN THE SCRIPTURES. We recommend that only Vol. I. generally be distributed; but of course we should be glad to loan other volumes subsequently, if desired. Our hope would be that an interest would develop which would eventually lead interested ones to desire to own the entire set of SCRIPTURE STUDIES; and since they are sold for so small a price—considerably less than cost of manufacture—none could think of our having any mercenary object in connection with their sale. Either the regular edition or the karatol may be used, but in some respects we favor the latter; for it looks smaller and therefore invites the attention of the busy. Nevertheless some may prefer the other edition because more easily read by the elderly.

A chief, or librarian, of either sex, may be chosen by the class. On account of the weight of the books, a brother having a central office or store is sometimes preferable for librarian. The book supply should be kept at some place of easy access to all the workers.

The class should purchase as many volumes as it desires to use. These will be supplied at the rate charged colporteurs—25c per volume, for each of the first three, and 30c for each of the second three volumes (in lots of 50), plus freight charges. Each volume should be numbered, and the numbers may as well begin with 500. If the number be plainly marked upon the paper cover, it will facilitate the keeping track of the books given out to each worker, and loaned by the worker to the interested.

In order that those visited may not think that they are being offered charity in the loaning of a book, we style this work the starting of a Circulating Library for Home Bible Study, otherwise they might be offended, and say, "We are able to buy all the books we need," or, "We can get at the Public Library whatever books we desire."

The volume should be loaned for two weeks and a call made to collect at the end of that time; but of course if there is any interest manifested and for some reason it has not been read in the interim, it might be loaned afresh. Make a memorandum of the date when the book was loaned, and make a monthly report to the book-loaning department of the class, as well as to the Pastor's Lieutenant.

CANVASS OF THE BOOK LOANER.

"I am making some calls in the interest of A CIRCULATING LIBRARY FOR HOME BIBLE STUDY. I wish to talk the matter over with you and enlist your coöperation. This movement is an organized effort to provide everyone who loves the Bible with the means to understand its mysteries—making God's great Book plainly understood.

"I have brought with me a little volume containing sixteen Studies that cover THE DIVINE PLAN OF THE AGES. If you are interested in the Bible, I should be glad to loan it to you."

Upon the acceptance of your proposition say:

"Now, by taking one Study a day you will finish the Volume in two weeks, with an extra Study on Sunday. By that time you will be so well informed on God's Plan that its various divisions will be well defined in your mind. Would you be willing to take one Study a day if you could be sure that in two weeks you would understand God's purposes toward you and yours and the whole world?"

"Yes!"

"Well, that is just what I propose to guarantee you! But remember, my guarantee is based upon your promise of a Study a day, which will require only about one-half hour each day."

Nothing in this book-loaning work interferes at all with the work of regular colporteurs, and the loaner is fully authorized to take an order for books at any time, but is cautioned to remember that this is not her special work.

SOME QUERIES ANSWERED

We take this opportunity of answering publicly some queries that we have received about this work.

(1) Should brethren also engage in this work?

We have not invited the brethren to engage in this work because we believe that there are other things which they can do that sisters cannot do. Besides, while there are tactless sisters who might do more harm than good in this Pastoral Work, we believe that on the whole the sisters are apt to display as much tact as the brothers or more; although there are some brethren, of course, who are very resourceful, very wise. We are merely speaking in general terms and believe that the sisters, on the whole, can render this service better than can the brethren, and it gives them something special to do in the service of the King.

(2) Is it right, Scriptural, for the Pastor to select a sister to be his lieutenant in such a work?

We believe it to be in full harmony with the Lord's teachings that the sisters might so be used. All who receive the holy Spirit, as previously pointed out, are anointed to preach the Gospel. The Lord, through St. Paul, has seen fit to limit the conditions under which a sister may preach—that her preaching may not be of a public character, and that she may not be considered a teacher in the church. Nothing in this, however, interferes with her doing private Pastoral Work of the kind here suggested.

(3) After the sisters shall have formed classes for Bible study, what would be the necessary procedure if there were no consecrated brother in the class, or none qualified to give a Chart Talk or other address?

In such event, inquiry might be made of some nearby class whether or not one of its elders might be spared to render this assistance. If there be no nearby class, or if none could be spared to render the assistance, the Pastor hereby authorizes the sisters to choose one of their number as his representative to give the Chart Talk and, subsequently, to start a Berean Bible Study. She should perform her duties with head covered, explaining the significance of this to the audience, and declaring that she is merely serving because of the necessity of the case, until some consecrated brother shall have developed the necessary knowledge and qualifications to become the leader. Furthermore, she should remind all present that the Apostle's instruction is that the sisters are not to teach in the church, and that a class of inquirers is not understood to be an organized class of Bible students or an ecclesia or body of Christ, but merely novices who, it is hoped, will develop speedily to maturity.

(4) Ought some of the younger brethren be drilled into this work by having them occasionally address the regular class?

Assuredly novices should not be introduced into this work. Good intentions count with the Lord as respects the heart; but more than good intentions are needed for his service, according to the instructions of the Word. Only those that have a talent for public speaking, and additionally have a clear knowledge of the truth and an aptitude for teaching—only such should be assigned to the important work of interesting people who have only recently come to a knowledge of the truth and to a limited degree, and whose minds are more or less prejudiced with erroneous ideas. The very best talent that the class possesses will be none too good for this service.

Let us say, additionally, that to invite novices to address the class on Sundays or at other times in a public lecture would be entirely wrong. The Lord's people should not be bored any more than the public. Such brethren as show some talent should be encouraged to study and to practise, but not to practise upon others than themselves. We have already recommended, and do so again, that the less experienced of the brethren who feel that they have talents for the Lord's service might well be encouraged to have meetings by themselves, with perhaps some elder brother present as a moderator to hear them and to offer kindly criticisms—of manner, voice, tone, doctrinal intelligence, logic, etc. The members of the class should be permitted to criticize each other, but not too severely, lest the humbler ones should be discouraged from making further effort.

We recommend Chart Talks as one of the best instructions for these novices and one of the most efficient ways of learning how to present the divine plan. They should be encouraged to follow quite closely the outlines of Chart Discourses. Following these three outlines, on the fourth night the audience should be invited to ask questions along every phase of the divine plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfil these requirements requires more than a novice; and even the mature of the Lord's people will do well to keep their minds continually refreshed by constant study.

Although we have sent a letter on Extension Work, our thought is that nothing whatever should be attempted beyond the boundaries of the city in which the class is located until that city shall have been thoroughly worked. We would have preferred not to send that letter at the same time; but we considered it advisable that all the dear friends should have the matter well before their minds, and thus learn the wide possibility which may come to them, if faithful, in due time.

NEW OPPORTUNITIES OF SERVICE

Many of our dear friends have been astonished to find what opportunities this work opens up. We find that many who have gotten a little taste of the truth are very willing to attend a meeting, an entertaining Chart Talk on the divine plan set forth in the Bible—some who are not interested enough to undertake special reading. As they become interested in a Chart Talk, they generally become interested in the reading; and all of the talks should be had with a view to impressing upon them the importance of Bible study, and the need that they have for the Bible Keys, if they will get any profit out of the study. They know, and we all know, that the Bible has been in the hands of the people freely for over one hundred years, and that much Bible reading, verse about and by the chapter and by so-called Bible study, has been going on in all denominations with little result.

Few, except Bible students, can really answer any Bible questions. Having learned how to study the Bible, let us continue in the same way and extend the same helping hands to others. Nevertheless, if there are some who have not yet convinced themselves of the folly of the old method of Bible study, it is not for us to hinder them, but to bid them God-speed, and ourselves to continue in the way in which the Lord has blessed us and is continuing to bless us.

SMITING OF JORDAN NOT FAR OFF

Our thought, dear brethren and sisters, is that a great work is before us, and that in proportion as we get ready for

it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time" (1 Peter 5:6); for "he that humbleth himself shall be exalted."—Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. Let us all, dear friends, get more ready—nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it.

ANGELOPHONE HYMN RECORDS

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices — $8.33, $16.67, $33.33, instead of $25.00, $50.00, $100.

Now we have a still more important announcement—Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, "hill and dale cut," of a size which usually sells for 35c up. But, indeed, such hymns and in such variety are not to be had anywhere for any money.

The singer's voice is excellent, clear, distinct—quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known barytone.

NOW THE ASTONISHING FEATURE!

The entire set of 50 hymns can be ordered through us for $5—only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding—postage 2c extra.

At our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor and was gotten out to avoid the patents covering the original, superior "hill and dale cut"; said patents have now expired.

The Angelophone has a reversible sound-box, which permits it to play any kind of record made. But not so the Victor and Columbia machines; to use the Angelico records on them, a little sleeve is necessary, which can be purchased at any 10c store, or can be ordered with the books and records. Address orders to ANGELICO, 28 West 63d Street, New York City, or to 184 Fulton Street, Brooklyn, New York.

* * *

It affords us genuine pleasure to think that Bible students can now have in their homes phonograph music which really represents their sentiments—much better than does the majority of the jiggy, rag-time stuff usually sold at from 60c to $1 per record.

"A little nonsense now and then,
Is relished by the best of men;"

But nonsense all the time nauseates even the worldly. On the other hand, there is a sweet, quieting influence exerted by the beautiful hymns of our selection which go to the heart of old and young, saint and sinner. Surely, Bible students will wish to "Lift high the royal banner," and to show forth the praises of their King! And such hymns as these in so clear and distinct a voice will surely appeal to your neighbor, too.

We are glad that these records have come out in time for the holiday season and the longer winter evenings. We have warned the Angelophone Company to be prepared for many large orders to be shipped out promptly. We vouch for the Angelophone Company that you may safely send the money for whatever you may wish to order, by P. O. Order.

PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

Arrangements have been made for Pilgrim Brother P. S. L. Johnson to serve the friends in Great Britain. Classes there desiring appointments will please communicate with our London Office.

VOL. XXXVII BROOKLYN, N. Y., NOVEMBER 15, 1916 No. 22

DEATH OF CHARLES T. RUSSELL

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to co-operate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Santa Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his secretary, telegraphed the information to the headquarters of THE WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place Tuesday in the United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in his service.

A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for the press at the time of Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample manuscript to insure its publication for an indefinite period. The affairs of THE WATCH TOWER BIBLE AND TRACT SOCIETY will likewise be continued according to provision made by him before death.

Anyone desiring extra copies of the Memorial Number will please advise us immediately. Extra copies at the usual price—5c each.

"THE EARTH TREMBLED"—AND FELL

"His lightnings enlightened the world; the earth saw, and trembled."—Psalm 97:4.

God's holy prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!" (Psalm 97:1) As we have shown in SCRIPTURE STUDIES, Vol III., Study 9, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will his glorious reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of his great purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purpose.

"A FIRE GOETH BEFORE HIM"

If we inquire, Why is this day of his presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of his Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." (Psalm 97:3) All the wilful and persistent opposers of his righteous course shall be "cut off," "destroyed," "burned up," "devoured with the fire of his jealousy."—Zeph. 3:8.

This work of judgment and the consequent time of trouble being a necessary preparation for the glorious reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that he who smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto him, obey his counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure? Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already, it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled—"Men's hearts failing them for fear, and for apprehension of the things coming on the earth"!—Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW—AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD—AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalm 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven—from the high place of authority and control; therefore they give thanks at the remembrance of his holiness (Psalm 30:4)—of his justice, wisdom, love and power, which insure his doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some—heedless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heaven." (Hebrews 12:25) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and

who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands—the human philosophies, and science—"falsely so called"—of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses—our Lord Jesus Christ.

The Mountain (kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments. (Isaiah 2:2) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25) And now—since the Spring of 1878—God has "set his king upon his holy hill of Zion." (Psalm 2:6) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psalm 50:1)—from the east to the west. We see the lightning flashes of truth and righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest "a promise being left us of entering into his rest, any of us should seem to come short of it!" (Hebrews 4:1) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29) Every one called to share in the coming kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this "evil day" are accomplishing this very work. In the end only the true will remain. "Seeing that we look for these things [let us] be diligent, that we may be found of him in peace, without spot, and blameless" (2 Peter 3:14), ready for the entrance into that rest which yet remains.

ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was his custom, drew an illustration of something familiar to all his hearers. God's care over the lilies seemed a fitting reminder of his greater care over his own people, of his infinite wisdom, power and love. He who so carefully supervised the clothing of the simple flower—which bloomed only to fade in a day—that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in him!

SOME HAVE HIS PROMISE—SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation—the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, his promises were theirs. All things should work for their blessing—their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in him who had chosen them to be his peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into his family and some have not! that some have his promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional—only for those who make a covenant with the Lord under the special arrangement open during this Gospel age. To the Christian this lesson of unfailing trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge—in the spirit of love, which casts out all fear. It means a nearness to God, a fellowship with him, which those who have not learned this lesson cannot enjoy.

THE WORLD'S HEAVY BURDENS

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst his audience, generally the poor; and the poor in Palestine and other Eastern countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in his time, saying that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professedly the people of God, had not learned implicit trust in him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that his disciples were to realize that God knew what things they had need of before they asked him, and should rest fully content in the matter of what God would provide them respecting their temporalities. Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature—"Consider the lilies of the field." It was a forceful reminder that the things of the kingdom were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.

PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? "How they grow!" What does this mean? Jesus himself answers, "They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very

numerous species, we should judge, growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as new creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be overanxious regarding our spiritual growth. We are simply to do our best, and trust the growing to him. But we are to be particularly engaged respecting the things God has promised us as new creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love him. If we give our attention to these things, the Master assures us, the heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessings we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that he would not have us do any more spinning or toiling than the lilies do; that he would not have us labor with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, he is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our heavenly Father, expecting and accepting his providential care and overruling in all our affairs and interests.

"Just leave all with Him; lilies do, and they grow;
They grow in the rain and they grow in the snow.
Yes, they grow.
They grow in the darkness, all hid in the night,
Or if in the sunshine, revealed by the light,
Still they grow.
They ask not your planting; they need not your care
As they grow;
Dropped down in the valley, the field, anywhere,
There they grow—
In garments of beauty, arrayed in pure white,
All radiant in glory from heaven's own light—
Sweetly grow."

REST AND PEACE IN PERFECT TRUST

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind of soil, where our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, he can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for his leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, he will change them, if we trust in him; and surely, if we are his children, it is his will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to his will and wait for him to point out a different way, if it shall seem best to him. Let us as lilies of his planting, bloom for the glory of our heavenly Husbandman.

ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to him. We are merely to acknowledge that we are dependent upon him for the necessities of life, that we are looking to him, that we are waiting on his providence and will accept those things which his wisdom provides as proper for us in connection with the instructions of his Word.

So on we go, growing daily, happy and content in God, and preparing for the kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil,
Taking on fairest hues from sun and wind and rain,
Soon shall thy beauty grace the Heavenly realms above,
Transplanted to a fairer clime to bud and bloom again!'

"HOW LONG, OH LORD, HOW LONG?"

How long, Oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?

I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.

"JESUS CHRIST—THE FIRST AND THE LAST"

DECEMBER 10.—REVELATION 2:1-17.

[Paragraphs 1, 2, 3 and 14 of this article were reprinted from article entitled "Jesus Revealed to John in Vision" published in issue of June 1, 1901. Paragraphs 4-9 and 15-31 were reprinted from article entitled "The Mystery of the Risen Christ" published in issue of June 1, 1905. Please see the articles named. The remainder is printed below.]

"THE FIRST-BORN OF THEM THAT SLEPT"

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was "the first born of the dead." That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's

second advent the world will be far from converted to God; for "all kindreds of the earth shall wail because of him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before his return; but when God's Word and plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

Christ and the glorified church, made "partakers of the divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately "every eye shall see [Greek, *horao*, discern] him." But "he cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains—kingdoms of this world—are trembling and falling, when the earth—organized society—is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.

"Blessed Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from Heaven.

"'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

"'Tis a fountain, pouring forth,
Streams of life to gladden earth,
Whence eternal blessings flow—
Antidote for human woe.

"'Tis a mine, aye, deeper, too,
Than can mortal even go;
Search we may for many years,
Still some new, rich gem appears."

"FAITHFUL UNTO DEATH"

DEC. 10.—REVELATION, 2:1-17.

"Be thou faithful unto death, and I will give thee the crown of Life."—Verse 10.

THE REVELATION A BOOK OF SYMBOLS—SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED BY "THE SEVEN CHURCHES WHICH ARE IN ASIA"—THE NAMES OF THE CHURCHES CHARACTERISTIC—THE GREAT FALLING AWAY—THE TRUE CHURCH CALLED "OVERCOMERS"—THE LORD'S RETURN DURING THE LAODICEAN PERIOD OF CHURCH HISTORY.

While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord "sent and signified [told it in signs and symbols] by his angel unto his servant John." (Revelation 1:1) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also adapted to the different periods of church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A. D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in his right hand," etc. (Chapter 1:20) The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all and followed him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the Paradise of God." It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil"; and our Lord's promise in today's study is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In his message to the church of this epoch our Lord styles himself "the First and the Last, which was dead and is alive." In no other sense or way could he be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures.—Revelation 3:14; Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A. D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has even seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should "not be hurt of the second death," but should receive the crown of life—immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is "He who hath the sharp Sword with two edges" [Greek, two-mouthed]—the Word of God. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of

Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually grafted upon the true stock—"the faith once delivered to the saints."—Jude 3.

Thus gradually the church was led into error, evil practises, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16) So these Pagan priests taught the church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs—fathers—of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the bishop—pope or father—of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man father." (Matthew 23:9) Of course, they received the promised persecution. (2 Timothy 1:12) This class in Pergamos is commended by our Lord under the symbol of "Anti-pas, my faithful martyr." In the Greek, anti means against, and Papas signifies father. In this stage of the development of the church those who sought to be popular received the emoluments of the church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period of Papal persecution. The virgin church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour. The message is sent by him "who hath eyes like a flame of fire," to watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and "feet of hard brass," to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (1 Kings 18; 19) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and one-half years was evidently a type of the "time, times and a half"—1260 years—of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord."—Amos 8:11.

THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the church.

Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord's second coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown—except to the watchers—for some years after his arrival; and his presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord's Parousia—presence—is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3, 4) Thus they are unable to understand "the signs of the times," revealing his return.

THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept my Word, and hast not denied my name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth them that are his," and in due time will fully and eternally acknowledge them.

THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is he?" (Matthew 22:42) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isaiah 26:16-18) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (Daniel 5:25-29) Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall."—Revelation 18:7, 21.

SOME ITEMS OF INTEREST

THE WAR OBSESSION

"Does it not strike you that a most dangerous world-wide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming too easily adapted to that condition.

"The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual, and even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude toward war may soon become chronic all over the world; it is almost so in Europe now."

"WITH THE SKIN OF MY TEETH"

——JOB 19:20.——

The following is a partial synopsis of the description of the teeth-membrane or skin, in "Tomes' Dental Anatomy," 1904, Fourth edition, London. It shows that Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book.

"Nasmyth's Membrane"

"Under the names of Nasmyth's Membrane, Enamel, Cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thick layer of cementum, there is an exceedingly thin membrane, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulated pattern may be brought out as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of strong Nitric or Hydrochloric Acid and only swelling slightly when boiled in Caustic Potash."

INTERESTING LETTERS

WHOM THE LORD LOVES HE CHASTENS

MY DEARLY BELOVED PASTOR:—

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly done so. We now pray that God shall overrule all our mistakes for the good of his cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the harvest work, and after praying over the matter, feel directed of the Lord to lay it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting present truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, with the result that after a season of measurable prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement as of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide things needful in an honorable way (farming). Our family of seven children are growing—our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and some are giving evidences of full acceptance of the truth. There are brethren in large classes who could and would as elders do this work at a considerably greater expense than myself, owing to distance, etc. Since I have no class direction should I call upon those brethren, or do this work myself—especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each meeting held, numbers in attendance, number manifesting interest, etc?

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to eldership. We have sent in our answers to these questions, but have not heard as to what grade we made. We are sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for his flock, and shall be glad to abide by the outcome of our examination.

(4) Considering the fact that we have lessons each day in the week at home, would it be proper for my family to sacrifice my leadership to other work on Sundays?

Praying every day for you, dear Brother, that you may receive strength, courage and wisdom from above to continue in the way until he shall say, "It is enough," and soliciting an interest in your prayers,

I am sincerely your brother in hope, ———

OUR REPLY:—We rejoice with you that the Lord did not permit you to drift away from him, but gave you experiences which directed you, and brought you important lessons.

We quite approve your course of going forth every Sunday, or whenever convenient opportunity may afford, to neighboring villages and towns, to spread the knowledge of God's Word and of the divine "Plan of the Ages." We are glad that you are thus engaged and that the Lord is granting you to see some fruit from your labors. We would encourage you to go on in the good work, believing that you will not be sacrificing the interests of your home so long as you continue the worship of the Lord and the study of his Word therein. A further suggestion we would make is that you introduce the reading matter to all who manifest any interest. It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves —STUDIES IN THE SCRIPTURES, WATCH TOWER, etc.

Since you are not identified with any ecclesia, it would not be necessary for you to appeal to any. Authority to preach God's Word goes to whoever receives the holy Spirit, in proportion as he may have talents for service.

The V. D. M. questions have been sent out freely, and many of them have been returned, but we have not yet had time to make an examination of them. Shortly we hope to appoint a committee to examine all the papers and to pass upon them, and we will then be glad to notify each one in respect to the accuracy of his answers, as viewed by the committee.

May the Lord's blessings continue with you richly!

ONE USED HIS BRAINS—THE OTHER DID NOT

DEARLY BELOVED PASTOR:—

Greetings in the name of our Lord and Savior Jesus Christ! I have been wanting to give you my testimony for some time; how I got the truth, and what it has done for me. I had often heard the saying, "As a man soweth, so shall he also reap," and I was sowing bad thoughts in my heart, and reaping bad habits.

My first start in the Christian life was in the fall of 1914, when I joined the "Knights of Malta." I got out of each degree just enough of the Bible to make me want to know the rest; so I would go home and get my Bible and read the connections. It got so interesting to me that I started at Genesis and read everything to the end of Revelation. In that way I was getting rid of some of my bad thoughts, for some good thoughts.

I was a great fellow for condemning the Roman Catholic religion. I was working with a Catholic friend at that time, and I asked him one day why he did not use his own brains instead of believing everything the priests told him. He asked

what church I went to, and I told him that I was a Presbyterian, and he inquired why I was one. I told him, "Because my mother and father were." He asked, "Why don't you use your own brains?" I replied, "That is right; I am going to use them." He was telling all about St. Peter as being the first pope, etc. So I bought a "Theological Dictionary" which gives the history and belief of all denominations. I asked our heavenly Father to show me which was the right one. The first that I read was the history and belief of the Presbyterian Church. It did not take me long to find out that I did not believe what they taught. The more I read of the different beliefs the more disgusted I got. I saw your sermons in the Pittsburgh papers, but I did not read them very often, until one day I saw your sermon on, "Peter and the Kingdom Keys," and read it carefully. I found that you proved from the Scriptures that St. Peter was not the first pope. It gave me more zeal to read and study your sermons. The one, I believe, that got me into the truth, was your sermon on "Christ Buried in the Flesh and Raised in the Spirit." I told my wife (who is also with me in the truth), that I was going to send for a set of STUDIES IN THE SCRIPTURES. But our heavenly Father, seeing that my heart was ready for the truth, did not give me a chance to send for them. He sent one of his messengers to my home with them. It was April 15th, 1915, and I have been making a close study of them ever since, and I thank my heavenly Father for calling me "out of darkness into his marvelous light." I rejoice in trials and tribulations, because my love for our heavenly Father casteth out fear.

My wife and I had the great pleasure of hearing you talk at the Carnegie Hall, Pittsburgh, May 9th, 1915. The first time we attended a meeting in the Auditorium, Pittsburgh, was July 4th, 1915. Brother Kendall gave a talk on the Life of Christ, from Isaiah, 53d chapter. We made up our minds that from that time on we would follow you as you follow the Lord Jesus Christ.

October 10, 1915, I sent nineteen letters which I received from the Brooklyn Tabernacle, to the elders, deacons and the Minister of the Presbyterian Church, notifying them why I was withdrawing and asked each one of them to come to my home and we would talk it over. None have come yet. Shortly after, I passed the minister on the street, but he did not recognize me. It was told me that he said he did not want to have anything to do with Pastor Russell or anybody that believed in his teachings.

My wife and I consecrated ourselves to God during the October, 1915, Convention in Pittsburgh, and we symbolized our consecration by water baptism January 2d, 1916. We have been striving ever since to be overcomers by making the good fight, and guarding "the faith" to the best of our ability. We ask that you remember us in your prayers, that we may be faithful unto the end, when it will be said, "Well done, good and faithful servant, enter into the joys of thy Lord."

With much Christian love,

BROTHER AND SISTER HEADRICK,—*Pa.*

A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:—

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the truth.

The opposition is getting strong, but the Lord knows all about that! I thank him always for this opportunity to serve him. How kind he was to let me have this Light and his robe of righteousness to hide my blemishes as they become more perceptible!

I thank him for your visit here. It has been a greater blessing than we knew. May our Father bless you and send you back!

In Jesus' Name, BUEBO ELLER.

BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:—

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motors cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons—very often three or four—and in many cases the father also.

"If ever there was a time to preach the truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless us, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

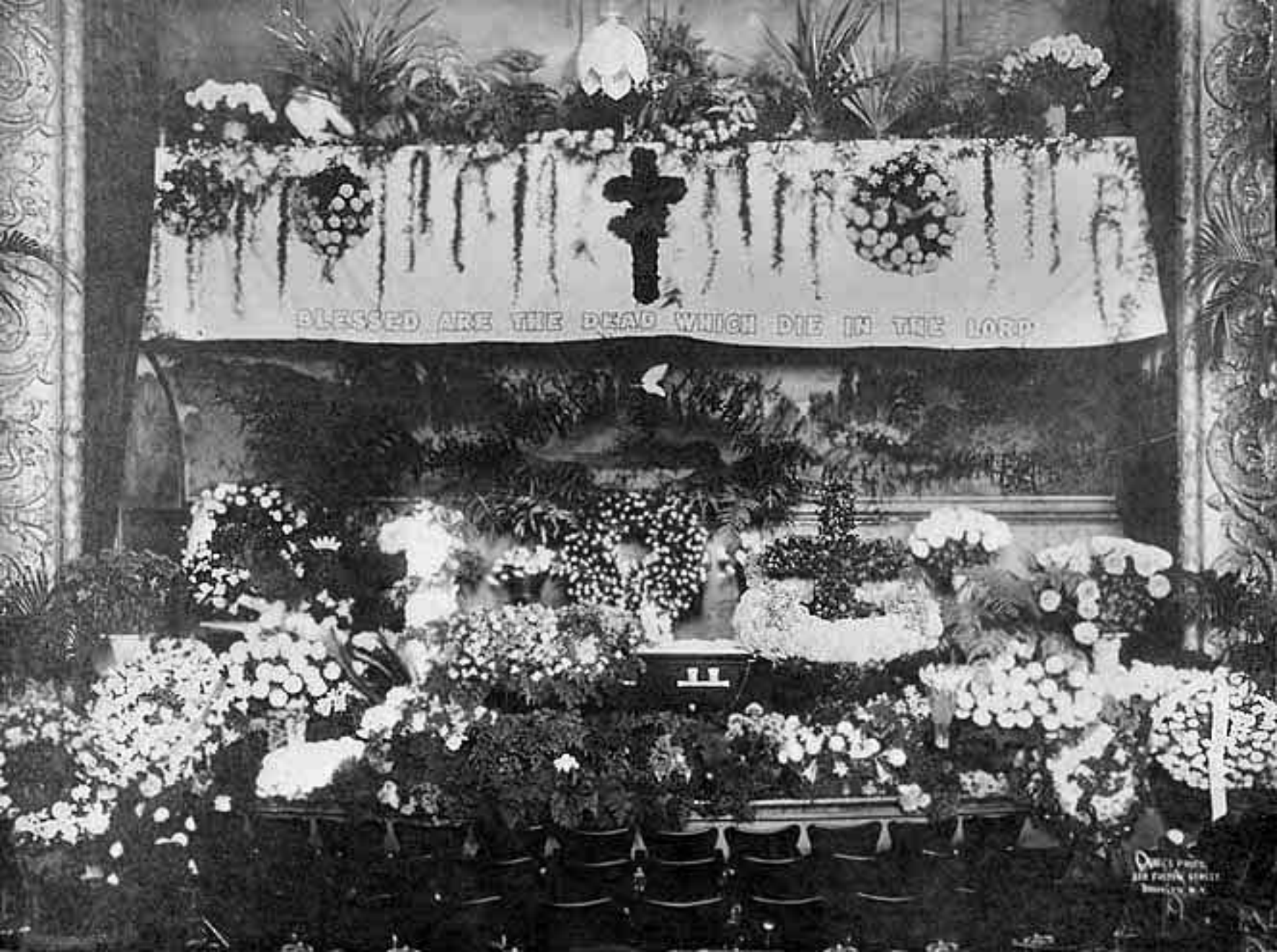
ECCE HOMO!

[*In loving remembrance of Pastor Russell and his Ministry.*]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown
He kept to his moorings, and laid his life down
In *the place where God put him.* What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad;
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message—he gave it to men;
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the warfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head.
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet his Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"


BLESSED ARE THE DEAD WHICH DIE IN THE LORD

The WATCH TOWER and Herald of Christ's Presence

VOL. XXXVII BROOKLYN, N. Y., DECEMBER 1, 1916 No. 23

The Watch Tower Editorial Committee:

This Journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as Truth each and every article appearing in these columns. The names of the Editorial Committee now serving are: W. E. VAN AMBURGH, J. F. RUTHERFORD, H. C. ROCKWELL, F. H. ROBISON, R. H. HIRSH.

BIOGRAPHY

Charles Taze Russell, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of "OBJECT AND MANNER OF OUR LORD'S RETURN," "FOOD FOR THINKING CHRISTIANS," "TABERNACLE SHADOWS," "THE DIVINE PLAN OF THE AGES," "THE TIME IS AT HAND," "THY KINGDOM COME," "THE BATTLE OF ARMAGEDDON," "THE ATONEMENT," "THE NEW CREATION," "WHAT SAY THE SCRIPTURES ABOUT HELL," "SPIRITISM," "OLD THEOLOGY TRACTS," "THE PHOTO-DRAMA OF CREATION," et cetera, et cetera.

He was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed about the management of his journal and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology, uniting himself with the Congregational Church, and became active in local mission work. The doctrine of eternal torment of all mankind except the few elect became so abhorrent to him that at the age of seventeen, he was a skeptic. He said, "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving; his standard would be lower than that of many men." He continued to believe, however, in the existence of God, but was not willing to accept the commonly understood teachings as God's revelation of himself to man. He turned his attention to the investigation of heathen religions, only to find all of these unsatisfactory.

HIS TEACHINGS

Naturally of a reverential mind, desiring to worship and serve the true God, he reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the message of Messiah's kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the Bible to be understood; and that, being fully consecrated to the Lord and to his service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

He clearly taught and proved his teachings by the citation of Scripture authority—that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death—not eternal torment; that death came upon man as the just penalty for the violation of God's law; that death means the destruction of man; that God, in his goodness, has provided the great ransom price whereby man may be delivered from the bondage of sin and death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit-being, possessing the divine nature; that by his death and resurrection Christ Jesus provided and produced the ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into heaven and must come the second time; that the period of time elapsing between the first and second coming of the Lord is devoted to the election of the members of the body of Christ, taken from amongst men; that the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the ransom price, a full consecration to do the Father's will even unto death; that all who thus are consecrated and begotten of the holy Spirit and are overcomers shall have part in the chief resurrection, and be exalted to positions in the heavenly kingdom of God and participate with Christ Jesus in his Millennial reign for the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that under said reign the wilfully disobedient shall be everlastingly destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial reign the earth shall be brought to a state of Edenic Paradise, and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautiful earth in all the ages to come.

HIS WORK

Seeing that God has such a wonderful plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians, he was looking for the second coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that his second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by the word of mouth, he promulgated the Gospel of Messiah's kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS	1,450,000
TABERNACLE SHADOWS	1,000,000
DIVINE PLAN OF THE AGES	4,817,000
THE TIME IS AT HAND	1,657,000
THY KINGDOM COME	1,578,000
BATTLE OF ARMAGEDDON	464,000
THE ATONEMENT	445,000
THE NEW CREATION	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

> "His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end"—the "end of the age," during which the Lord has been conducting his great harvest work; that, in harmony with the Lord's own statement, this harvest work is separating true Christians designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to THE WATCH TOWER of June 1st, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him or by any of his associates. He had faith that the Lord would supply sufficient money to carry on his work; that the work was the Lord's, and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of $11.00 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea," as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out from his office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, he ordered an edition in regular post-card form, with space for message, which may be had at 10c per doz., postpaid. We have also a quantity of the same picture in post-card size, printed on heavy coated paper, with "Our Morning Resolve" on the reverse side. These will cost 6c per doz., postpaid.

WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family—and all other dear colaborers in the harvest work—yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible the unity of the faith and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The WATCH TOWER or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—especially so to the doctrine of the ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committtee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number—that purity of life, clearness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,
WILLIAM E. VAN AMBURGH,
HENRY CLAY ROCKWELL,
E. W. BRENNEISON,
F. H. ROBISON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of THE WATCH TOWER or extracts from my discourses, but that no name shall appear in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the French, the Italian, the Danish and the Swedish or any other foreign publications controlled or supported by the WATCH TOWER BIBLE AND TRACT SOCIETY.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY. This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY—whoever may be holding that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

I have already donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the WATCH TOWER SOCIETY Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and coöperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that "so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of THE WATCH TOWER following my death.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master's presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of THE WATCH TOWER—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses—seventeen in number—appear in this issue of THE WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen on such an occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room enough for the speakers and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell's suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toronto, Canada; C. B. Shull, Columbus, Ohio; G. C. Driscoll, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesias? It is my purpose to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would

like to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that time on it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge of the various departments of the work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directing him in writing them and that to my understanding the organization for the work here was complete. He said, "I am glad, Brother; for no one can work without an organization. Now that you have my plans before you, proceed and do your best." Later on he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done to organize matters, to the end that they might run smoothly, was done.

Respecting the continuance of THE WATCH TOWER: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we can continue to read the Lord's message through our Pastor as published in THE WATCH TOWER, even though he is not present with us in the flesh. It appears clear now that the Lord left our Beloved Pastor with us to the end that he might, as did St. Paul in his day, "bear the church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one he placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was his fellow, even as he smote the Shepherd. As Jesus quoted a portion of this text and applied it to his own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed, until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse—the "hand" or power of the great Jehovah would rest upon the little ones left over.—Zech. 13:7.

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action—more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to heavenly glory. May the Lord help us all as we endeavor to serve him!

ADDRESSES AT AFTERNOON SERVICE

PASTOR RUSSELL'S LAST DAYS—BY MENTA STURGEON—NEW YORK

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time. At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer, beginning with the words:

"O Lord, Thy promised grace impart,
And fill each consecrated heart!"

and quietly withdrew to his Study. There he dictated nine letters, giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock p. m., it carried away our precious Brother on his last pilgrim journey, which was to end in heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as was his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London; and ere long made our first stop, Detroit, on Tuesday afternoon. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together in Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on his last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock, we expected to be in Chicago, but found ourselves instead sidetracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train

for Kansas City via Springfield, that a lady from the South, who had been visiting with her daughter and her son in Chicago for some time, came up to Brother Russell, introduced herself as the daughter of a certain lady who had formerly lived in Allegheny, who was a believer in the truth, and whose funeral Brother Russell had conducted. She explained that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOTO-DRAMA OF CREATION—so much that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the SCENARIO. This SCENARIO was both promised and sent. Brother Russell, as usual, inquired respecting the consecration of herself and daughter, and they expressed themselves as seriously considering the matter.

How many times have I heard him ask people on the trains, in the stations, hotels, everywhere, "Are you consecrated?" He nearly always brought this in. He had many opportunities; for people recognized him everywhere and desired to speak or have a few words with him. People on the train knew him—brakemen, porters, conductors and passengers. In the stations, hotels, on the streets, everywhere, he was recognized. Many a time people came to me on the train and inquired, "Is that not Pastor Russell?" and would say, "I knew him by his picture in the paper," or "I heard him lecture at such and such a place." Sometimes they would inquire just after he had walked through the train, "Who is that distinguished gentleman with you?" In this way we were able to send out many First Volumes and other printed matter of the Society.

LOSS OF BROTHER RUSSELL'S VALISE

It was toward midnight when we reached Springfield, where tickets would have to be procured. Brother Russell sat up late and intended to stay up until we reached Springfield; but, responding to gentle persuasion, he left the matters to be attended to in my hands, and retired. It was a rainy, cold night; but still there were faithful friends waiting at the station in order to give him his mail and have a few words with him. They were satisfied when we explained the conditions to them, gave the writer Brother Russell's mail and sent much Christian love to him, which he much appreciated. The brother who substituted for Brother Russell at Springfield said that the friends had encountered less objection in preparing for the public lecture than at any previous time; and he attributed this to the good and thorough work done on a previous visit, when Brother Russell spoke at the State Fair.

At Kansas City on Thursday morning we encountered so many difficulties in purchasing tickets for the West that it became necessary that I make a trip up into the city through the rain, and with such delay that Brother Russell did here what we had never known him to do; viz., run to catch a train. We are saying these things to show how different this trip was from anything that had ever preceded it, and how his trials increased as he proceeded on his journey. We reached Wichita Thursday afternoon in time for an afternoon meeting; but it, with other work in Wichita, was more or less interfered with by the loss of Brother Russell's valise. The dear brother who took it in charge, in getting his auto ready, placed the valise on the foot-board, and in starting off, forgot to take it in with him, with the result that it fell off somewhere between the station and the place of meeting. This caused the writer to leave off taking notes of the discourse, and go back with the brother in an effort to locate the lost article. We did everything we could, to no avail, and finally inserted a notice in the newspaper offering a reward to anyone who would return the grip.

We remained over the next day in the hope of getting it; and in the meantime made some necessary purchases of articles that Brother Russell would need on the journey. The public meeting was held at night, after which he was quite tired. The next morning he was later than usual in coming from his room; but after breakfast we worked together until noon on some documents and letters that he had previously dictated. It was here that a traveling salesman of fine appearance introduced himself to Brother Russell as interested in his writings. He proved to be the son of a prominent minister in Allegheny who, at one time, bitterly opposed Brother Russell and the work he was doing. This gentleman's wife was also interested; and we afterwards met her at the public meeting in Dallas, Texas. Having done everything we could to locate the missing valise, we finally gave up the search, and were shortly on the train en route for the Dallas Convention.

EXPERIENCES AT DALLAS

As we arrived at Fort Worth at an early hour, it was not convenient for the friends to meet us, and we took the Electric for Dallas. The State Fair at Dallas was in progress, and every hotel was crowded. On account of Brother Russell's physical condition we were obliged to leave the car before reaching Dallas; so that when we came in by foot, after walking seven blocks through crowded streets, all connections with the brethren were broken. After some difficulty they found us. The hotels were all over-crowded; we were consequently taken to a private rooming house, were several of the brethren attending the convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

Brother Russell closed the Dallas Convention with a Love Feast and was much impressed with the earnestness and evident sincerity of the friends there. That night he spoke to the public for two and a half hours, during the course of which talk there was no little confusion on the rear of the stage by the coming and going of a theatrical troupe that was to play in the theater that night. One of the members of this troop recognized Pastor Russell as the speaker and asked permission to join in the closing song. He had a strong, mellow voice, and joined heartily in singing, "All hail the power of Jesus' name!" After a little rest at the nearest hotel, several of us walked to the station, and there had to work our way slowly through the jam as best we could, it taking us fully a half-hour to reach our train after arriving at the station. Boarding the train at Dallas that night, October 22d, Brother Russell was tired, and his head was aching. Some medicine was taken, and he retired.

Upon arriving in Galveston the next morning, he was not well by any means; but the brethren having arranged for a morning meeting, he consented to speak to the friends at 11:30, following a discourse by Brother Sturgeon. It was at this meeting that he did something we never knew him to do before. He wrote on a piece of paper his text and one verse of a song, and told the friends that he had done so that he might make no mistake. This paper is before us and reads:

"WHEN YE SEE THESE THINGS begin to come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh."

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

BROTHER RUSSELL'S LAST MEAL

The discourse was taken down, and will be printed in due time. The last letters Brother Russell dictated were just before going to this meeting. After it was over the brethren gave him a drive down the Sea Wall Boulevard; and he seemed to enjoy the balmy sea breeze and the beautiful, rolling waters of the Gulf of Mexico. During the little outing on the Boulevard, a dear brother laid before Brother Russell his troubles and received advice. There were nine brethren who took dinner with us that day at the Hotel Galvez; and he answered their questions, and seemed to enjoy the fellowship and the meal. This proved to be the last meal that Brother Russell ate. Hereafter it was to be a little fruit juice, a swallow or two of a soft-boiled egg, or something like that.

We were presently off for the public meeting in Galveston, which was held in a capacious, beautiful auditorium; but, it being Monday afternoon, not more than 500 were present. However, he had to work just as hard, and even harder, and was very tired at the close. Going by auto to the Post Office and then to the train, the friends were there to talk and ask questions until time for leaving, he, in the meantime, eating nothing. At 7:45 we were at Houston, and there were eager, earnest friends waiting for him, who accompanied him to a well-filled auditorium containing some 1,200 people, to whom he spoke for about two and a half hours, making a total of six hours' taking on Monday, Oct. 23rd. Was he tired? Was he worn and weary?

Traveling all night then and reaching the home of Sister Frost Tuesday morning, it was not surprising to find him in much physical pain. His labors were telling on him more than ever. His overworked body began to break at its weakest point. Cystitis was becoming acute. We secured various things for him that morning—in fact, everything he wished, and he seemed to know exactly what to get and do. He worked faithfully on his case all morning; and although we had gone to see a doctor who was somewhat interested in the truth and who would gladly have called to see him, yet it was not his wish. He appreciated the kind offer, but indicated that he would not need a physician's services. He had himself the best knowledge of the case to be had, was most skilful in its treatment, and had a servant at hand who would do readily and gladly anything he desired. This was all he wished. The choicest of fruit was placed just outside his door, but he did not touch it.

Conditions were getting serious. Brother Russell signed a few letters we had written, gave us to understand that we were doing more important work than we realized and then had us substitute for him at the 11 o'clock meeting at the Hall. Sister Frost generously placed her auto at our disposal, so that we could easily and quickly go to and fro. He went to dinner with us, talked pleasantly to everyone, and was as humorous as usual; but he ate nothing, although the dinner was excellent. After the meal we went upstairs together arm in arm to his room; and after talking for awhile, he asked us to take the consecration service at the Hall at 3 o'clock. This we did and returned immediately to his room.

I then went to every telegraph office in town in search for a telegram which he felt sure would be here from Chicago, since we had not received it at Dallas. His valise had, however, been received at Dallas. A little girl, having found it in Wichita, had held it until she learned what to do with it, through the notice we had inserted in the newspaper. She received her reward, and was glad. Brother Russell was disappointed again and again at not receiving certain telegrams. Returning, we remained close to him the rest of the day, and in fact, was very close to him for the next week. One week thence he would be in glory.

HIS LAST PUBLIC DISCOURSE

The night was drawing on. I was seated on the low window sill close by his side, my hands rested upon his knee and my face was turned up towards his. Love like electricity was flowing from face to face and heart to heart. We talked in whispered tones; and he said, during the quiet, lovely conversation, "Dear brother, please remain close tonight and be ready to pick up the thread of thought where I drop it." All this seemed very unusual, and yet was spoken in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words with an undersight. He was meditative. He was responsive without saying a word.

The evening lecture was given in the largest and best theater in San Antonio. It is indeed a beautiful structure. The dress circle below and the three balconies above were filled with earnest, intelligent faces. We have never seen a meeting more beautiful. The lecture on the subject of "The World on Fire" was begun under the most favorable conditions. You can picture it at your best, and you will not miss it far.

When all was in readiness at 8:10, Brother Russell stepped to the front of the platform and began his last public discourse. The scene was most beautiful and impressive. I was seated at his right, behind the screen, and could see every motion he made. All went well for about forty-five minutes, when I thought I could see that he was going to leave the platform. Without any sign of suffering, with perfect self-poise, quietly did he walk off the rostrum, while I endeavored to walk on just as orderly and quietly, and, without a word of explanation, "picked up the thread where he had dropped it." I continued for about five minutes, when he returned, at which time it became my privilege to retire as quietly as did he, and resume my seat behind the curtain. My eyes were riveted upon him for another half hour, when he left again and I came on, endeavoring to clinch what he had taught them by the use of Elijah as a type.

He returned the second time, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creed at Nicaea, by the Bishops under the direction of the Roman Emperor Constantine, when he left again. The thread of history was easily gathered up and carried forward for about ten minutes, when the thought began to run through my mind, "I wonder if he wishes me to close the discourse?" Then in our dear teacher came, just in time to bring the whole discourse to a fitting close. It was a wonderful climax to all his public lectures. He seemed to me to stand in a halo of glory. Leading the great audience in singing, "All hail the power of Jesus' name," he prayed most impressively, and found me waiting for him as he came from the platform. He sat in the chair which I had been using; and while resting, a friend took several kodak pictures of him. They being the last, we hope they may be the best.

EN ROUTE TO CALIFORNIA

We were escorted to the train by the one who had entertained us in her home and supplied our every need, of whom it may be truly said, "She hath done what she could." She said that she was glad to break the alabaster box, and handed me money enough to secure a Pullman drawing-room from San Antonio to our western destination. Brother Russell at first refused this, thinking it was too much, but was afterwards induced to accept the kind offer, and well he did: for that night he was up thirty-six times in seven hours!

It was just after leaving San Antonio that I had the privilege and pleasure of untying and removing his shoes for the first time. Hitherto he would not permit this, although I had several times made the offer; but now he acquiesced readily, and said, in his gracious manner, "Thank you!" The next morning he was a sick man, although he was not ready to admit it. He kept to his bed all day Wednesday. While he lay there in his berth, I took a seat on the couch, near him. I watched every move he made, stroked his head, and thought what a stupendous amount of work that brain had done! Taking his soft, gentle right hand and letting it rest in the palm of my left hand, I gently stroked it with my right; and thinking of his lecture at San Antonio the previous night and of the many times I had seen him use that hand so graciously when exposing the errors of the creeds of men as contrasted with the Word of God, I said to him, "That is the greatest creed-smashing hand I ever saw!" He replied that he did not think it would smash any more creeds.

This led me to inquire, "Who will smite the River Jordan?" To this he responded, "Some one else can do that." "But how about the payment of the penny?" I asked. He hesitated for a moment and said, "I don't know." Brother Russell was evidently perplexed. We then talked about his physical condition. What he said about his sufferings was this: "I always thought I should have some severe sufferings before I finished my course, but thought when I had the trouble in Pittsburgh, that was it. But if the Lord wants to add this also, it is all right."

During the course of this conversation he said, "What shall we do?" Prayerfully considering the matter, I said, "Well, Brother Russell, you seem to know your case better than anyone else could know, and you have thought of everything that can be done. Have I done everything that you can think of that I ought to do?" His voice will never be forgotten. His words were laden with comfort ocean-deep, when in a still, small voice he said, "Yes, you have; I do not know what I would do without you."

Every move he made and every word he uttered only made me think the deeper, and yet I could hardly think of Brother Russell's life coming to a close. My thought was his thought, and the thought of all the friends, that he would probably be here until the last, and would be translated after the work is over. Having this in mind, I answered his question by saying, "Since we have done everything we know, and you are getting weaker all the time—your vitality is being drained while you are eating nothing to replenish it—I think that if we return to Brooklyn, you will find something there that will put you on your feet again." His reply to this suggestion was, "The Lord permitted us to make out this route." From this I inferred that he meant: The route that we had laid out, and according to which our whole schedule had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The writer's original thought about this route was, that after Brother Russell had had such a heavy strenuous summer season on account of the many conventions attended, it would be better to take the Mallory Line Steamer at New York and go all the way to Galveston by water; but his objection was that it was too roundabout and would take too much time.

DETAINED AT DEL RIO

We were moving rapidly through southern Texas on the Southern Pacific and were approaching Del Rio when we learned that a bridge ahead of us had been burned during the night and that we would likely be held up for some time. Our train halted at Del Rio; and we found ourselves in the midst of an encampment of border soldiers. The soldiers were marching through the streets, the bands were playing, and much noise was made in every direction. In addition to this, three train loads of troopers were pulled in on the siding near us; and these men, not being permitted to leave the trains, were continually yelling and engaging in all kinds of frivolities and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never one word of complaint did Brother Russell make. He did not even make mention of the soldiers and the noise.

Del Rio being a town of some 10,000 inhabitants, we were able to get a few needful things there. At one time we suggested to Brother Russell that he let us go up into the town—get the leading doctor, and ascertain his idea of what would be the best thing to do in a case similar to his without letting him know for whom we were seeking the information; but this did not appeal to him to be the proper thing. The steward on the dining car knew Brother Russell, came in to see him, showed us many kindnesses, and offered to do any-

thing he could. The diner was three Pullmans ahead of us. Consequently we had to walk that distance for every little thing needed. After one full day's delay we pulled out of Del Rio on Thursday morning, and were the first ones to pass over the rebuilt bridge.

When our train began to go over the bridge, we hastened in to tell Brother Russell. We reached the drawing-room just as our car had come to the middle of the bridge. Upon our mentioning it to him, he sat up in bed and looked out the window. By that time we were over, whereupon we remarked, "Brother Russell, we have often heard you speak about the time when we shall pass over the river; and now, at last, we are over." A sweet smile came over his face, but he said not a word. We began to think that he might pass over, but surely not very soon. It was October, and it occurred to us that just as we were delayed one day before passing over the river in southern Texas, so he might tarry with us one prophetic day and pass over by October, 1917. With these thoughts running through our mind, we were doing our best to serve our dear, patient, uncomplaining, appreciative Brother Russell in every way we could. It was difficult to give him a drink of water without spilling it except we first raised him. There was plenty to do night and day, and we esteemed it a great privilege. We often thought to be all the more faithful because of the dear friends at home.

On Friday night, when we reached a junction point in California where we had to change trains, Brother Russell arose and dressed as usual, although, of course, he was very weak. This is just what we thought he would do when it came time for his next meeting; for he had often done so before. All day Saturday, under severe pain, in great weakness, with obstructions piling up before him every moment, he struggled with business propositions like a giant. We have never seen or heard of anything to equal his heroism. Friends had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. Not a murmur of complaint did he utter. He had promised the Lord that he would not, and he kept his promise. He was so great that I nearly always hesitated about drawing near to him.

TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had had nothing to eat. The brethren were rejoiced to see us, but their countenances changed when they saw our dear Brother Russell. They saw that he was weak, but they knew not how sick he was. Besides, he would not yet admit that he was really sick. By ten o'clock we had reached the hotel, and I asked him if I could not get him something to eat. He said he was not hungry and asked me to suggest something. This I did. He consented to my getting something, but only tasted a little of it. Upon bringing it to him, he asked if I had had my breakfast; and when I answered, no, he wanted to know why. I told him that it was because I wanted him to have his first. He said he would not eat his until I had first had my breakfast.

This was just like Brother Russell. He was always so considerate of others. Whenever he would ask me to do anything for him, he would say "Please"; and when it was done he would invariably say, "Thank you." He was a wonder! Brother Homer Lee did what he could for Brother Russell while we were there and, upon our departure, gave me his best remedies, and hoped they would do him good. The brethren in Los Angeles were kind in every way.

BROTHER RUSSELL'S LAST ADDRESS TO THE CHURCH

When the time came for the meeting with the friends in the afternoon, Brother Russell arose and made ready to go, the brethren having come for him in their auto. It was 4:30 Sunday afternoon when we left the hotel for the meeting, which was held in the same auditorium in which the Los Angeles Convention was held during the first part of September. It is a quiet and suitable hall. We do not know of any better or more appropriate place in which Brother Russell could have given his last message to the church. He cautioned the brethren against exposing his physical condition by saying, "Don't give me away, brethren."

You know that our dear Brother was so considerate of the feelings of others that he never drew much on the sympathy of the friends—so considerate was he, that but few knew that he had been a physical sufferer for thirty years. On one occasion recently he sent word to the Bethel Family that he would not be down to breakfast; and afterwards he told me that it was on account of the family that he did not come—that they had such deep sympathy for him that he did not like to draw on their vitality. He had learned to lean on the Strong Arm alone! He did not need us particularly, but we needed him.

We were on the alert to comply with his every wish; and therefore no one called attention to his condition, and in that sense did not "give him away." However, he gave himself away. To a keen observer his very presence spoke volumes. But more than that, when he stepped to the front of the platform to begin to speak, out of consideration for the splendid audience before him (for every seat was occupied) he said, "I regret that I am not able to speak with force or power," and beckoned to the Chairman to remove the stand and bring a chair. As he sat down, he said, "Pardon me for sitting down, please." In deep humility, in great suffering and in the most solemn manner, he spoke for about forty-five minutes, and then answered questions for a short period.

Finally he said, "I must say goodby to you all, and give you a text for your remembrance—Numbers 6:24-26: 'The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' May the Lord's blessing be with you richly; he has blessed the Los Angeles Class a great deal. Each one should desire to do his own share. No matter what others may do, each one do his share. Now sing Number One:

"'Abide, sweet Spirit, Heavenly Dove,
With light and comfort from above:
Be Thou our guardian, Thou our Guide,
O'er every thought and step preside.'"

PRESERVE THIS SPIRIT IN YOUR MIDST

Continuing, he said, "Isn't this a beautiful thought? Preserve this spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the truth by any human catch-word, but by the Word of the Lord. We know that the Lord will bring out everything all right. I bid you all good by." Thus, at 6:05 p. m., Sunday, October 29th, when he left that platform, he had delivered his last address to the church on this side of the veil, forever. Our hearts are bowed low! We humbly worship God, our Heavenly Father, at the feet of Jesus. We would prefer to keep silent; but for the church's sake we will proceed:

Several tried to speak to Brother Russell in the auto as we rode away, but they were too late. We were presently at the station; and when we stepped out, we left one behind. It was the privilege of Brother Sherman to be with us at the station and to do us many kindnesses. When Brother Russell signed his name to the railroad ticket at Kansas City, it was his last. It was now our privilege to sign his name for him. We went to the train while Brother Sherman went to the nearest drug store to make a purchase for him. He returned at 6:30 and we said goodby. Santa Fe train No. 10 pulled out; we entered the drawing room of car Roseisle; and in shutting to and locking the door, we shut him in and shut others out forever. Thenceforth Gethsemane! Victory! Glory!

THE RETURN JOURNEY BEGUN

He had me place various articles that he would need during the night in convenient places—under the covers, under his pillows, on the window-sills, so that he could reach them without disturbing me. We did everything just as he directed, were glad to do so, and told him so. He said, "Thank you; I have you do some things because you are so willing." It was my pleasure to be the nurse while he was both physician and patient—how true the name!—no longer needed the services of either the physician or the nurse, the nurse became the undertaker and did those last solemn rites which he had seen others do before. I was careful to inquire, "Is everything all right, Brother Russell?" He assured me that it was, thanked me, asked me to take my rest, indicated how he would call in case he needed me, bade me good night, and turned on his left side with his face toward the window.

We do not know how long it was afterwards when we were aroused from slumber by his knocking and calling us by name—it was probably a couple of hours. But we went to him quickly, did what was required, heard him say again "Thank you," and again lay down. This time, however, we did so with the thought that we would not sleep so soundly. In another hour he knocked and called again; and we were at his side, and soon discovered that another chill was coming on. He had had the first one two nights before. We put five Pullman blankets upon him and tucked them in close on every side; but still he shook. We gave him what was required, and was glad when the rigors ceased. We remained by his side, lying down at times on the couch beside him.

PREPARATIONS FOR DEATH

Toward morning he had me make a robe for convenience sake by pinning a sheet inside of a blanket, wrapping him in it like a robe and fastening it under his chin. He stood

up on the floor for this purpose, and then lay down on the couch instead of returning to his berth. I therefore sat on his bed while he lay before me. After several hours his robe proved to be rather inconvenient, because the sheet and blanket could not be kept together. It was then that he stood again and said, "Please make me a Roman toga."

I did not understand what he meant, but did not like to have him repeat, because he was so weak. His voice had become so weak that he had to repeat nearly everything he said. I had said to him several times, "Dear Brother Russell, I do not like to ask you to repeat anything (It had always been my custom to listen to him so closely in all his dictation as not to require any repetition); but your voice is so weak that one can scarcely hear you." He would always repeat until at last the repetition would do no good, after which he made signs. Finally the signs failed.

I said, "Brother Russell, I do not understand what you mean." He said, "I will show you." He had me take a clean sheet and turn it down twelve inches from the top; and then a second one the same. Placing his left hand on his right shoulder, he said, "Fasten them together here." Having in my pocket a paper of safety-pins which I had recently purchased, it was easy for me to hold the sheets together on his right shoulder and at the same time reach into my pocket and get a safety-pin. The sheets being fastened with the pin, as he had directed, he said, "Now fasten them together on the other shoulder." This I did. Then he stood, one sheet extending from his neck to his feet in front and the other in the back, fastened together on his two shoulders, and folded together at the edges. He stood erect before me for a moment without saying a word, then lay down on the couch on his back, closed his eyes, and lay there before me as in a shroud, a perfect picture of death.

I sat on the side of the bed watching him, beholding him, and the thought of death went through my mind. It was difficult for me to get the thought into my head that Brother Russell was going to die. I could not exactly believe it, even now. It all seemed so foreign to what we had expected. However, I know now that the Lord was gradually teaching us both from the time we had left San Antonio until now that Brother Russell's end was drawing on apace. How much Brother Russell may have understood or meant by these movements we may not surely know. They were at least the wisest things that could be done in his case; but to us they mean far more, and we believe that the Lord so arranged. The toga was worn by Roman officials and sometimes by priests, and sometimes symbolized victory and peace, and at other times that the one wearing it had fulfilled his vows. To the writer's mind all these things are meant. He had fulfilled his vows! he had gained the victory! he was at peace! Thenceforth there was laid up for him a Crown of Righteousness, which the Lord would shortly place upon his noble brow.

CONCERNING THE SEVENTH VOLUME

With those scenes before me, and with thoughts of the end running through my mind, it was only natural for me to say to myself, Had you not better ask Brother Russell concerning some things? It was in this mood and in this connection that we inquired respecting the Seventh Volume, and received his answer, "Some one else can write that." We were satisfied. He had spoken concerning the smiting of the Jordan, the payment of the Penny and the writing of the Seventh Volume; and this was enough. There was nothing left to doubt or fear. We believe that he said everything that he desired to say, and that the Lord gave through him all that he wished the church to have respecting these great, vital and important matters. Brother Russell seemed to have no desire, neither did there seem to be any need, to say and do a lot of little things at the close of his life that had been left undone. He had finished his course. His labors were o'er. He was ready to be offered.

We were solemnly busy throughout the day (Monday), so much so that we had no time for either dinner or supper. When night drew on, he was in his berth; and I lay down on the couch, with clothes on, to rest awhile. I was just about to sink into sleep when I thought I heard the words, "Brother Sturgeon." As I came to, the experiences of Samuel came into my mind. I leaned over him and said, "Brother Russell, did you call me?" He answered "Yes," and gave me some little thing to do, after which I lay down the second time. Ere long I thought I heard my name called again. I inquired as before, bent over close to him and heard him whisper, "I am trying to find something for you to do." From this I infered, Brother Russell wants me to stay awake tonight"; and it proved to be even so.

DEATH DRAWING NEAR

I kept doing many little, necessary things in harmony with his words or signs until another chill (the third one) came on. I folded blanket after blanket over him, tucked them in close to him; but still he shook. I therefore lay on him and pressed my face to his until I felt the warmth returning to his body. The fact that this was the third chill in four nights deepened the impression in my mind that the end was drawing near.

About midnight a great change came over him. He no longer cared for any of his medicine, and did not even seem to thirst for water as heretofore. Some things almost ceased. His pain settled deeper in. He could no longer lie straight in bed as formerly. He must sit up; and when he would lie down, he would double together, and his head would rest straight toward the window and free from the pillows. In this posture he would be quiet for awhile until his mouth would fill from his stomach, and he would signal to be raised. Being relieved of this, he would request to be lowered for comfort, until, to prevent strangulation, he would be raised again. This prevented it, and proper attention given, he would lie down again to get relief from pain.

This continued for seven hours with increased frequency and weakness. He could no longer make his wishes known by words, he would do so by signs. When lying across the bed and desiring to be raised, he would lift his right hand and arm in such a way that my head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his neck, and thus elevate him to a sitting posture. This continued until the thought arose in my mind as to who would become exhausted first. I thought of the friends at home, of the many interested friends everywhere. I looked to the Lord, and steeled myself, saying, "I will stay with him to the finish."

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed and with his head on the pillow in its accustomed place, and he could at last rest. The calm after the storm had come. He was now to die gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his hands, and his feet. I did not seem to be able to do enough for him, now that he had passed beyond a certain line.

THE LAST HOURS

Several times on Monday, I raised him up in bed, sat behind him so as to brace him; and his head would lean against mine. Once he whispered, "Have you anything to suggest?" I had; for I wished him to return direct to Galveston and take the steamer for New York, or else go through by train without stopping at Topeka, Tulsa or Lincoln. He answered, "Sufficient unto the day is the evil thereof," by which I understood him to mean that Topeka and other places would take care of themselves when we got to them, and that we need not consider them as yet. It was then that I asked him respecting the Seventh Volume, and afterwards sat meditating what to suggest. After a period of perfect silence I thought I would say something to him about dying and certain matters connected therewith, but I hesitated and hardly knew how to begin. He was sitting up in bed and I put my arm around his neck and said, "Brother Russell, you are a very sick man." His lip quivered; we lowered him, and turned away to weep. I had gone far enough in that direction. I knew not to attempt that again. It was evident that neither he nor I could stand it, and that nothing more could be done.

The most wonderful thing about this most wonderful man was that, during all his sufferings, trials, inconveniences and perplexities, he spoke not a word of complaint; he heaved not a sigh; he uttered not a moan; he shed not a tear. He had resolved that he would not murmur nor complain, and he kept his resolution to the end. He literally died in doing the Father's will, and thus fulfilled his vow. "Blessed are the dead who die in the Lord from henceforth."

BROTHER RUSSELL'S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Noticing that this was the last day of October, we concluded that he would die before midnight, and consequently wrote out the following telegram to the friends in Brooklyn: "Before October closes our dearly Beloved Brother Russell will be with the Lord in glory. We are alone in Car Roseisle on Santa Fe train No. 10, due in Kansas City 7.35 Wednesday morning, and he is dying like a hero. After embalming will come home with his remains, or else go direct to Pittsburgh." We called in the Pullman conductor and also the porter and said, "We want you to see how a great man of God can die." The sight deeply impressed

them, especially the porter. I called in the regular conductor, and telegraphed for a physician to board the train at Panhandle; and he did. He saw the condition, recognized the correctness of the diagnosis and conclusion, gave me his name, and was off before the train got under headway.

At one o'clock all were dismissed from the room, the door was locked, and we quietly watched over him until he breathed his last. We had observed the approaching signs of death before calling in the trainmen. These continued until the finger nails became discolored, the cold perspiration settled upon that noble forehead, his hands and feet grew cold, his face indicated a break, he drew his feet up in the bed like Jacob of old, his quiet breathing became less frequent, his drooping eyelids opened like the petals of a flower and disclosed those eyes—those wonderful eyes! in all their magnificence—that we will never forget. Presently he breathed no more; we pressed our lips upon his noble brow, and knew that he had gone to be forever with and like the Lord, whom he loved so well.

"Dear Lord, oh, use me as the Angel in Gethsemane!
Oh, fill me with Thy Holy Spirit of Divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from Thy Word,
And strengthened, comforted, go forth to prison or to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, and then to calmly say,
'Tis finished,' and with faith unwavering pass beneath 'the veil!'"

ONE OF GOD'S NOBLEMEN

BY W. E. VAN AMBURGH—NEW YORK

The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a worldwide influence. Some have gained greatness because of positions of influence; others by their ability to command conquering armies or otherwise sway the destinies of nations; some by noble deeds; others by their ability to inspire their fellowmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into greatness by the exigencies of time or conditions; others, inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as is the case of our Lord and his disciples; and we believe the same will be true of Pastor Russell. Contemporaries too often misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship him in the beauty of holiness in the midst of persecution shall shine as the sun in the kingdom of their Father—when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in his behalf!

Today we are paying our last loving tribute to the memory of one of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that actuated him—the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had his approval. I never met a man who in my estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and his Word. His SCRIPTURE STUDIES and his other expositions led me to see more of the wisdom, the justice, the love and the power of God than I had ever recognized before, and helped me to serve him more intelligently than I had been able to do previously, although since childhood I had earnestly sought to do God's will to the best of my ability. As I saw with increasing clearness the prize of the high calling of God in Christ Jesus, I was led to consecrate to my Savior every ability I possessed and to seek further understanding. This consecration was made intelligently to my Lord, and I have ever endeavored to carry it out faithfully.

I would like now, as a further expression of my appreciation, to renew that consecration publicly. There may be others here also who have been assisted to a far better understanding of God's great plan and his love for mankind through the ministries of our dear Pastor. (Thousands have so indicated.) Would you also like to make this an occasion for renewal of your consecration? My consecration was to no one but the Lord. I recognized our beloved Brother as a servant of God—and a highly honored one. But my consecration was to God. This great worldwide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and he will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but to do the will of God, as he shall reveal it unto us through his Word and providential leadings. God is still at the helm, and his work will continue in harmony with his plan. Arrangements have been made for the carrying on of this work more earnestly than ever. It will be conducted along the same lines of full loyalty to the Word of God and love for the brethren, and it is for us to determine whether we shall be among its supporters and beneficiaries.

The speaker then asked, "How many would like here to renew their consecration to God, and to indicate it by rising?" Almost the entire audience, which packed the building, rose to their feet. A most impressive moment followed. The speaker's face was raised to heaven; and silently the audience followed the words:

"Our Father, which art in heaven, who canst look into the inner recesses of our hearts, thou who dost not need the expression of our lips, to thee, at this time, we desire to renew our covenant made with thee by sacrifice.

"We consecrate afresh to thee and to thy service our every ability—our talents, and our opportunities—to be used as thou in thy wisdom mayst grant us understanding through thy holy Word and thy daily leadings.

"May we realize more and more the great privilege of being considered by thee an acceptable sacrifice, through the atoning merit of thy well-beloved Son, our Lord and Savior Jesus Christ.

"And may the inspiration of the love of God, which constraineth us, and the prize of the high calling of God, in Christ Jesus, spur us to greater devotion to thy cause and assist us to endure more faithfully than ever before, and to reflect in our every thought, word and deed thy glorious character!"

PASTOR RUSSELL'S RELATION TO THE PILGRIMS

BY PAUL S. L. JOHNSON—COLUMBUS

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in his service than he has any other person. I am standing at the bier of one who has been to me a brother and a friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one of whom I have the assurance of faith that he is now in glory with our adorable Lord and Savior Jesus Christ. One can realize, therefore, how hard it is to control one's feelings under circumstances like these.

I have been asked to speak of the relation of Pastor Russell to the pilgrims. He had two relations to them—an official and a personal relation. His official relation to the pilgrims can be understood when we recognize the office to which the Lord was pleased to call him, i. e., to be the special channel for giving the "meat in due season," as well as

for arranging and directing the work of the household of faith. The pilgrims, therefore, were related to him as fellow-servants of the same God. Therefore as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world preaching the "glad tidings." Just as Moses was given as his colaborers the seventy to whom God gave the spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our heavenly Father was pleased to give to this devoted servant of his colaborers to assist him in the labor of dispensing meat to the whole church; for this work was too great for him alone to perform. Therefore the pilgrims were to bear part of the burden and toil that were his. They, therefore, in a certain sense represent him. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and directing relation to the pilgrims. He was eminently fitted by nature, by grace, and by experience to fill the demands of this place. He had a giant intellect with marvelous perceptive faculties, remarkable memory and clear, deep and true reasoning powers, combined with an exceptional knowledge of human nature and with tactful aggressiveness. These gave him great executive ability, which of course, eminently fitted him to direct the work of the pilgrims. Our heavenly Father endowed him with a natural disposition, especially in his religious capacities, that very few of the fallen human race have had. Under careful cultivation of the holy Spirit these natural capacities were developed in a most remarkable degree into a character that had and combined all the qualities necessary to discharge the duties, responsibilities and privileges of his official relation to the pilgrims.

His experience as a pilgrim fitted him all the better to exercise properly and profitably the functions of this part of his office. Therefore his relation to the pilgrims officially was that of directing their work. It was God's will that he should be the human agent whom God would use to select the pilgrims. In the selection of these servants no arbitrariness nor partiality was used. His will was fully submitted to the Father's will as to how their selection should be conducted. He subjected the pilgrims to the three tests demanded by God's Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness and an accurate knowledge of God's Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably and winsomely to responsive hearts. Lastly he required their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities and privileges of the pilgrim service. When these three things met in an individual, Brother Russell was very glad to arrange for his having a part in the pilgrim service. His methods in selecting such were quite unique: e. g., unobserved, he listened to a brother, whom he did not know, explain the chart to several of the friends. The explanation was so clear that he inquired who that brother was. Finding out his name he entered into correspondence with him, inviting him to enter the pilgrim service. Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the truth, and a large measure of love and self-control.

His instructions to the pilgrims were very simple. He believed that few instructions were better than many. A pilgrim, on starting out asked him, "Brother, have you some work of instruction, encouragement or caution, to give to me that will prove helpful in the service?" He answered, "No; brother." Then thinking a while he said, "Yes, brother, I have. Be full of loving zeal and deep humility, and everything will be well." He was wont to say, "If you are in any difficulty or if you have a problem which you cannot solve, remember you always have an open ear and a willing hand here."

He allowed as much liberty to the pilgrims as the good of the cause and themselves warranted. He allowed them to choose their subjects and to use their way of presenting the message, not wishing to interfere with their individuality, believing the Lord was directing with respect to each one. Only such restrictions were made as were necessary for the profit of the cause and its participants. Whenever correction was necessary, it was given in a remarkably sweet form. One of the pilgrims asked for too frequent vacations, alleging that he needed more time for study. Brother Russell, feeling that the brother should have had more zeal, suggested that the brother take a year's time off from the pilgrim service for study. The brother, catching the Pastor's meaning, immediately declared, "Brother, that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were not made from personal reasons, but because of the principles in the heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each pilgrim, that he might be able the better to help him in the good work. Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way, that others would not need to realize the reason, nor the pilgrim experience unnecessary pain. The person was in a very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the pilgrim work was one full of encouragement to the pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the pilgrims will remember with joy the thought that as his first harvest work was that of a pilgrim, so his last harvest labor was pilgrim work.

But we are not to think that his official relation to the pilgrims was all there was in his relation to them. He was not an official simply, nor one that no one could approach. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the pilgrims were among these. A pilgrim recently remarked, "I never consciously had a father until I entered the pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder brother to the pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with the feeling that people should have for a father. As elder brother, he inspired the pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He did not whimfully take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every pilgrim recognized that he could depend upon the friendship of his beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word and an encouraging thought. By nature he was very richly endowed with sympathy; and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved colaborers of his might have a glorious entrance into the blessed kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved

of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now, and shall forever be. Therefore we name thee Ameldad, Beloved of God's people.]

We can no longer pray for our brother, as we have, day by day, "God bless our beloved Pastor." But, beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, beloved, let us not leave a vacancy in our prayers where we were wont to pray, "God bless our beloved Pastor." Let us, in that place, pray "God bless the memory of our beloved Brother Russell." Who among us will join with the speaker in the resolution daily to pray in respect to him, God bless the memory of our beloved brother? Oh, let the Israel of God everywhere daily pray GOD BLESS HIS MEMORY!

"GOD FIRST—SELF-LAST"

BY G. C. DRISCOLL—DAYTON

No greater honor could come to me than to stand here as the delegate of the Dayton, Ohio, Ecclesia, who have elected our dear brother annually for many years as their beloved Pastor, whom we recognized as a special servant of God. He was doing a special work at this time, and we certainly learned to love him. For years I have been intimately associated with our dear Pastor as his publicity representative and for the Society. It has been my special privilege to arrange with newspapers in various countries for the publication of his sermons, and also to interview editors throughout the world in respect to his personal work, and, dear friends, as one who knew him intimately, I am glad to be here to say that he was nothing if not a thorough-going, conscientious, sincere Christian, whose greatest endeavor was to serve the Lord, the truth and the brethren.

I know that he has been assailed many times unjustly; and it was my special privilege often for at least seven years to defend his character. When his sermons were first syndicated, Brother Russell refused to permit his portrait to be used in connection with them. He was very modest in that respect. He felt that he was entitled to the privacy of his own picture; that it should not be paraded before the public. But the newspaper editors, who were glad to get his sermons, could not be ignored; and the demand was uniform that they should have it, that they should be privileged to publish it in connection with his sermon. Brother Russell finally gave his consent; for he came to the conclusion that by the publication of his picture, he would get a wider reading for his message, the message of God, the message regarding the kingdom. For this reason, and this alone, he gave his consent.

As for the picture, there has been no man in this age to equal our dear Brother. He was an outstanding figure in a crowd. No matter whether he was seated in a train or in a street car or was walking on the street, people would stop and turn around to get a better look. Many a time I have heard people say that he looked like the Lord, if ever a man did. His very appearance widened his influence for the glory of God. As his influence grew, the opposition also grew, and they learned to hate the picture because he stood for something different from what they did. I remember one preacher stating that he could not pick up a paper to read the news without having Pastor Russell stare him in the face.

"FAITHFUL UNTO DEATH"

Now, my friends, this was all distasteful to our dear Brother. But the message of the kingdom was thus brought before the people, and he had evidences day by day, many times over, that the people were receiving a blessing. In that way he received a blessing also; and the use of his portrait gave the message of the love of God wider use in various ways.

Now that this noble face is soon to be covered to be seen no more, we can confidently say, "This mortal has put on immortality." This wonderful character was sown in weakness, but we are sure that it was raised in power. He has served us in many ways. His picture has also served us in many ways in the past; and I am sure if we give the coöperation which we now shall have the opportunity to give, by the Lord's grace, we can still use his personality and his picture possibly more than in the past.

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"

BY FRANK W. MANTON—TORONTO

Unexpectedly I have the honor of representing the Toronto, Ont., Ecclesia here this afternoon in paying the last tribute of esteem to the memory of our Beloved Pastor. Three hundred or more of the Toronto Ecclesia, together with many sympathizers, are rejoicing today in the fact that our Beloved has triumphantly finished his course.

But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany at the tomb of Lazarus; we read that even "Jesus wept."

Under the circumstances you will pardon a personal reference. About nine years ago I was brought into contact with the truth, and accepted it in a measure, as most of us do at first, reservedly. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the truth with some degree of prejudice. We had heard so much about "Brother Russell" that we had considered it in a large measure a form of hero worship; and not being a hero-worshiper, I received him with these thoughts in view.

Being invited to dine with him at the hotel with other friends, I was on the alert to find, if possible, some flaw; but, to my great surprise, I never met a character in every way so beyond reproach.

Immediately after dinner, having to take the car for the public meeting, I endeavored to carry his hand-bag, but he was too quick for me. Before the day was over my prejudice had melted as the hoar frost before the morning sun.

Another incident which impressed me happened some years ago. Sitting at my desk one day, I received a telegram: "Will you serve as Chairman at my Ottawa meeting?" I thought, Now I have found him in a mistake! He had never heard me speak in public, because I had never attempted to do so. I did not reply to the telegram for several days, meantime counseling with my wife.

I overcame my hesitation and wired back, "Yes." After the telegram had gone and the end of the week had come, and it was time for me to go, my wife pointed out that there was something in Brother Russell's telegram that I had overlooked. I tried to ignore that fact, but after the discourse in Otawa, when our Beloved Pastor was bowing himself off the platform, he lifted his hands and said, "Mr. F. W. Manton, of Toronto, will lecture in the Family Theater here next Sunday afternoon."

Dear friends, I was not an elder, I had never spoken in public, and I thought, I have him now; he has again made a mistake! I struggled with my feelings during the following week—almost struggled myself out of the truth. Dear friends, he did not make a mistake in the Lord's sight, I am sure; I am striving to do my best in his service, and if it had not been for our dear Pastor's keen insight, I might never have had this privilege.

The third and most vivid impression was made upon me by our Pastor recently. You were all moved to indignation, no doubt, when you learned that the gates of Canada were unjustly closed to our dear Pastor. I had the honor of standing with him in the Toronto Union Depot when word was received that he would not be allowed to address further public meetings in Canada.

The righteous indignation of those present there was stirred; we wanted to demand what right the authorities had to shut out a Christian gentleman who had in no way dishonored himself or his cause, and who had every right to speak. He merely said, "I will not go where I am not wanted. If they want me, I will come." There was not the least note of resentment in his words. We were rebuked, by his example, for our resentment. We had been tempted to reclaim the life-rights which we had laid down in sacrifice; we were not citizens of that country, but of the heavenly one!

Especially would I bring to the notice of the elders of the

various ecclesias at this time the beautiful picture of "The Sheep in the Storm"—how they huddled together, head to head, for safety and protection. Let us keep this in mind. It was the first thought that came to me when I fully realized that our Beloved Brother had passed beyond the Veil. The next thought was of joy, born of the assurance that he is now part of the glorified body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

SORROW AND JOY COMMINGLED

BY J. T. D. PYLES—WASHINGTON, D. C.

In the city of Washington, whence I came, there are many sad hearts today, on account of the loss sustained in the death of our Beloved Pastor. Not only several hundred Bible students who diligently search the Scriptures, aided by his writings, but many thousands of others, recognizing the grandeur of his character, mingle their tears together. Sorrow and joy are mixed; for we are mindful that he has finished his course, that he was faithful, and therefore must now have the promised reward.

I have known Brother Russell intimately for twenty years. He has many times been a guest at my home, and I have also been a guest at his home. I was privileged to be associated with him for four months in a tour around the world; I lived with him, day and night, under varied circumstances; he was a gentleman, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.

His STUDIES IN THE SCRIPTURES will continue to make luminous the Bible. The Associated Bible Students throughout the earth will continue to look to Brooklyn as heretofore, thankful to our Lord for the wise provision our Beloved Pastor has made for the perpetuation of the work. Confidence and loyalty will be manifested by all true children of God; for the truth is as precious to us today as it ever was. It came from our heavenly Father through our Lord Jesus, and was made plain, by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

"HE BEING DEAD—YET SPEAKETH"

BY C. A. WISE—INDIANAPOLIS

We bring to you on this momentous occasion, the love and sympathy of the church at Indianapolis, many of whom have known and loved our Beloved Pastor, and for years have been loyal to him—their teacher and friend. Now that he has been taken away, we have resolved to stand shoulder to shoulder and to hold high the banner of our King, whom our Pastor so dearly loved.

Twenty-five years ago it was my privilege to meet for the first time the few Bible students who met yearly in Allegheny at the Memorial season. There at the home of our brother we were privileged to meet him who has now sacrificed his life for the truth he so dearly loved.

As years passed, we became more closely associated with him, as we were enabled to see in him that wonderful Christ-like character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.

As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of God, and also the greatest Bible scholar since the days of the apostles.

His kind, loving words and noble deeds will live on; and "he, being dead, yet speaketh."

MUST LOYALLY CO-OPERATE

BY DR. L. W. JONES—CHICAGO

No greater honor could be accorded me at the present time than to be here to speak a few words of tribute to the memory of our dear brother. My relationship to him has been different in some respects, perhaps, from that of any other individual; for I have been closely associated with him for a great while. Many a time I have stood on the platform and introduced him to various audiences in this country and abroad. I am glad to be here at this time to say a few words.

For ten years my work in connection with the Convention Reports has brought me in close contact with Brother Russell and the work of the Society in general. Our understanding has been thorough on this matter. Then, too, I have traveled extensively with him as his secretary on various trips, particularly in connection with the world tour in 1912, when for four months we were closely associated. Many times Brother Russell discussed with me his personal and private affairs, as well as the work in hand; and I desire to say that his one aim was to seek to do the will of God, and in it all he recognized that the work he was doing was not his, but Jehovah's.

When the friends in Chicago learned through the newspaper reports that Brother Russell's death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, "Yes, it is true that our dear Pastor has gone beyond," immediately they would say, "Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally coöperate." It did me much good to see the faith of the brethren and know that they would stand loyal to the truth. Therefore at this time I voice the sentiments not only of the Chicago church as a whole, but of the various classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to coöperate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the making of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel—"glad tidings of joy"—in this harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, "Enough, come up higher!"

LEFT THE STORE-HOUSE FULL

BY INGRAM MARGESON—BOSTON

The Boston Class of Bible students were greatly shocked when the news came over the wire telling of our beloved Pastor's death, or home-going. We felt such a sadness and loneliness; yet our hearts rejoiced to know that our dearly beloved Brother had been changed from a human to the divine nature; that his has been the blessed privilege of entering into the presence of the King of kings, even into heaven itself. Yes; how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel mes-

sage, which is good tidings of great joy, and which shall, thank God, in due time be known by all people.

A special meeting of the Boston church was called almost immediately, and from four to five hundred quickly came together. Resolutions were unanimously passed, expressing our sincere Christian love and sympathy for all the bereaved ones throughout the world, and in a special way to the dear Bethel Family and Tabernacle workers. All were commended to God for his special care and blessing. The words of the Apostle comfort us: "My God shall supply all of your need, according to his riches in glory by Christ Jesus."

As a personal testimony, I wish to state that it has been my privilege to travel with our dear Brother Russell for days, weeks and months at a time, both in America and during his journey around the world. My greatest impressions were, how implicitly he trusted the Lord in everything! Whether on a train, steamboat or at hotel, before taking us the day's work, he would kneel and ask God's blessing and help. We shall never forget his ceaseless and untiring love for all the church, ever trying to enlighten and comfort them, even laying down his life for the brethren when his body was worn and racked with pain. He would never murmur nor complain, but would say, "We have it so much easier than did the apostles and our dear Lord." WHAT AN EXAMPLE HE HAS LEFT US! Truly he has earned the victor's crown.

MOULDED THOUGHT OF MILLIONS

By A. I. RITCHIE—NEW YORK

Our Pastor was very dear to the Bethel Family. He was a loving, yet just head over the Home, and all the members of the Family had ready access to him with their perplexities and troubles. It was interested to notice how almost all went away from these interviews smiling, as if all difficulties had been cleared up. He seemed almost intuitively to understand; and was always sympathetic and tender, even when he himself was suffering great pain.

When I read his DIVINE PLAN OF THE AGES in 1888, it answered all my questions; and as I continued to read my love and admiration for him increased, though I never met him until 1905. My later years of close association with him were a constant inspiration to me. The better I knew him, the better I loved him. He was the best man I ever saw, and I never expect to see his equal. There is none like him.

He entered so fully into our lives that there might be a danger of thinking of him as belonging peculiarly to the Bethel Family, or to the New York Ecclesia, or at least to the Bible students of America. But he was broader than all these; he was loved and respected by Bible students and truth seekers the world over. He was also respected and loved by devout Jews in almost every part of the world, and helped much to revive their faith in their Bible promises.

Besides all this I am convinced that he did more to mould public thought—especially in the religious world—than all other contemporary religious leaders. Very few now believe the doctrine of eternal torment; thanks to his efforts! He brought many other religious truths to light.

OPENED OUR EYES OF UNDERSTANDING

BROTHER C. J. WOODWORTH—SCRANTON

Our dear Redeemer taught us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that our Redeemer himself spoke, were especially precious to our brother, so that the Lord's slightest word or act spoke volumes to him. One little point he explained in reference to the man whose eyes the Lord opened. The Lord spat upon the ground; and out of the clay and the spittle he made an ointment, with which he anointed the eyes of the blind man. Then the man washed in the pool of Siloam, and returned seeing.

Brother Russell calls our attention to the fact that this illustrates how the spirit of the Lord, coming out of his mouth, comes down and mixed with the clay of earth; and thus that clay, if plastic enough, can be applied for the opening of the spiritual eyes of those that were born blind. And so today, all over the world, throughout the countless ages of eternity, men and women can rejoice that Jesus our Savior and Redeemer used this clay before us here to bring us out of the kingdom of darkness and into the kingdom of God's dear Son. Praise his name for the blessings brought to us through our dear Pastor.

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"

BY D. KIHLGREN—MASS.

The Ecclesia at Springfield, Easthampton and Holyoke, Mass., wish me to express to you their heartfelt sympathy and Christian love.

Our beloved Pastor's death has aroused in our hearts all that is noblest, holiest, best. We rejoice unselfishly that his labors are over, and that he has entered into his rest and reward. We sorrow as we feel keenly the loss of his faithful ministry. We sympathize with one another in our bereavement, and especially with those closest to him in his labors. We feel an increased concern for the continuance of the work he was God's instrument in carrying forward. We are resolved that by God's grace we shall be inspired by our beloved brother's life and teachings to greater faithfulness.

It was my privilege to know our Pastor upwards of twenty years, and his personal example was perhaps even more inspiring than his teachings. He never worried, was never impatient. His peace of mind was wonderful.

Our beloved Pastor took a genuine, personal, interest in all of the Lord's people. He rejoiced in their progress, and treasured their interesting experiences in his wonderful memory. To illustrate: When on the way home from a one-day convention he asked one of our number: "Is old Brother K——— living yet?" "Yes." "Kindly give him my Christian greetings and tell him that I remember the testimony he gave in Allegheny some twenty years ago."

Brethren, our beloved brother has left us a noble example. Shall we not follow him, as he followed Christ? Shall we not lay down our lives for the brethren, as he did? By God's grace we will! May our end be as his!

RENEWAL OF CONSECRATION DAILY

BY DR. E. A. McCOSH—DETROIT

I esteem it an honor to be here on this occasion. I wish to convey to you from the Detroit church their greeting and their desire to let you know that they will be loyal to the memory of our dear Pastor.

It was my privilege to know our dear Brother personally; and I wish to state one thing with regard to him that possibly not all know. For years he suffered with a peculiar ailment, which rendered him very, very weak at times; and he could hardly go on with his discourses for pain. We can better appreciate the wonderful character of our beloved Pastor when we know that he was usually under stress and pain. I prescribed for him at one time; but when two years after, I asked him if he had taken the medicine, he remarked, "Dear Brother, I have not had time."

If our beloved Pastor, now glorified, has shown us such a wonderful example of cheerfulness and long suffering, it behooves us to follow faithfully in his steps. The action of the Detroit class, taken at the testimony meeting Wednesday,

was in the nature of a renewal of their consecration, and they determined to renew it daily to the cause for which our loving Pastor so loyally laid down his life.

We wish to assure those whom the Pastor has left in charge of the Society's affairs of our loyalty and of our resolution to be good soldiers of Jesus Christ at all times. When a vacancy comes to the ranks, let us press together the harder, shoulder to shoulder, and close it up as best we can. Let us crystallize our character, so that we may be able to endure all things, for God will cause the wrath of man to praise him and will prepare us for his presence by means of reproaches and persecutions, which probably await us.

BURY OUR SORROW IN SERVICE

BY C. B. SHULL—COLUMBUS

As a representative of the Columbus, Ohio, Ecclesia, I bring you their fervent Christian love and an expression of mutual joy and sorrow. We rejoice in thinking of the transcendent happiness our beloved Pastor is now realizing in its fulness, because of his faithfulness even unto death; and we resolve by God's grace to bury our sorrow in the service of those who are yet hungering and thirsting for his true message.

I feel sure that I am voicing the sentiment of the Columbus class when I assure you that we are determined, with divine help, to carry on the work which our beloved Pastor has left with us, and we wish to coöperate to the fullest extent with Headquarters in the further smiting of Jordan.

How glad I shall be to tell the dear friends at home of the wonderful manifestation of the spirit of Christ which I have witnessed here—how well you have all learned your lessons in this most wonderful school in the world, with a real, kingly priest as teacher.

What an exemplar of our Lord Jesus Christ we had in our beloved Pastor! But God has called him home; and it now remains for each of us to demonstrate to the Lord how well we have learned our lessons.

On one occasion our beloved Pastor was telling me of the order and system at Bethel. He said, "Business men were glad to employ clerks who received their training in my stores years ago, and I am now wondering, Will others be asking for help because of the wonderful privileges enjoyed in this training school?"

May God help us to respond heartily to the call and be faithful even unto death!

REJOICING IN OUR PASTOR'S VICTORY

BY E. W. V. KUEHN—TOLEDO

I deem it a privilege and an honor on this occasion to offer a tribute of love and esteem in memory of our departed brother and Pastor. The grandest, noblest character of our day, whose life has been, and ever will continue to be, an inspiration for us to follow him, as he followed Christ.

To have known and understood him, as was my privilege for twenty-seven years and of late years most intimately, was to love and respect him for his noble Christian qualities.

Like the Apostle Paul's, the laying down of his life in the Master's service must have sent up a very rich perfume, and his sacrifice a sweet odor to God.

Eminently chosen of the Lord (Matthew 24:45) to serve the "household of faith with meat in due season," and elsewhere (Ezekiel 9:2,11) described as the "man in linen with the writer's ink horn at his side," HE HAS DONE AS HE WAS COMMANDED, finished the work given him to do, and has entered upon his reward, leaving us who remain a noble legacy of privilege in continuing the Society's work.

In this connection I voice the sentiment of the Toledo (Ohio) class as expressed in a telegram forwarded to the Society on November 1st, as follows: "Greetings! Scriptural consolation; sympathy. We loved our dear Pastor, and keenly feel our loss, but realize our Father doeth all things well. We rejoice in our dear Pastor's victory. His faithful loyalty is an inspiration; and we are determined to coöperate with you in the kingdom work with renewed energy."

ORATION AT EVENING SERVICE

BY J. F. RUTHERFORD

Charles Taze Russell was loyal to God, loyal to Christ Jesus, loyal to the cause of Messiah's kingdom. He was loyal to the core—yea, loyal even unto death. God has declared in his Word that loving loyalty to him is the price of greatest riches. Pastor Russell has received his great reward. It is a wonderful thing to receive the approval of God, the great and mighty Creator of the universe, the all-wise, all-powerful and all-loving One. In his Book, the Bible, God has made favorable mention of certain men; and in every instance that favorable mention has been because of their loving loyalty to him and his cause of righteousness. When God's record concerning the church is fully written, the people will find that Charles Taze Russell not only has received favorable mention from God, but has been born in Zion—a member of the royal family of heaven. (Psalm 87:6) The Psalmist has assured us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for the world to have the real truth concerning martyrs to the cause of righteousness.

We who have come into closer contact with Pastor Russell, and who knew him as he was, are privileged by the Lord to know these things in advance of the world. Happy is our lot to thus be favored of God.

Lives of great men stand as monuments in the earth. Silently they beckon to those who are hurrying in the mad rush of human affairs, and say, "Stop and learn wisdom."

The greatest man that has lived since the Apostle Paul has passed from the earth. We have come aside this evening from the busy rush of this great city to pay tribute to the memory of Pastor Russell. Let us in calmness and sobriety seek to know why this man was great, why we say with such assurance that he had the approval of God.

God's laws are fixed and unchanged. To all of his intelligent creatures he says, "Obey my laws, and receive my approval and blessing. Take a different course, and you will fail to receive my blessing." Pastor Russell walked with the Lord in harmony with his law.

PASTOR RUSSELL'S SEARCH FOR TRUTH

Nearly 65 years ago, a child was born in Allegheny County, Pennsylvania. His parents christened him Charles Taze Russell. His parents loved God and sought to obey him. The parental influence was good for Charles. They trained the small twig; and it grew in the direction of the Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women, his parents had been taught the man-made creeds of the church nominal. Young Charles was taught that God is great and good, yet that he had made all men inherently immortal, and had provided a lake of fire and brimstone in which he would eternally torment all except a few whom he had predestinated should be saved. The honest heart of the lad revolted against such a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would do such a thing to a poor, unfortunate human being." Forthwith he forsook the religion of the creeds; but while he was investigating other religions, his mind was turning to the Lord in an inquiring manner. Then he said, "I will study the Bible, and see whether or not it teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and joy he found that the Bible is God's great Word of Truth; that God has a great plan of salvation, provided by him before the foundation of the world, which shall ultimately result in the blessing of human-kind. From the Bible he learned that God created the father of the human race—Adam, the first man—a perfect being, gave unto him a perfect wife, placed him in a perfect home under perfect conditions, and advised them that obedience to the divine law would enable man to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the unfinished earth; that God permitted him to live for 930 years after he had been sentenced to death; that while undergoing this sentence, Adam, for the first time exercised his power and authority to beget children; that by the law of heredity all of his children were born in sin and shapen in iniquity, and hence all came under the effects of the just penalty that had come upon the father—"that as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners";

that ultimately the whole human race would perish from the earth (death meaning destruction); that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life—the life principle—and these being separated, the soul is dead.

HIS SEARCH REWARDED

Then he learned that God had lovingly provided a plan of redemption of man from this condition of death—that God so loved the world that he gave his Only-Begotten Son, that whosoever would believe in him should not perish, but have life everlasting—that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, in order that he, by the grace of God, might give his own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race—that he died upon the cross and provided this price—that he was raised from the dead, no longer a man, but now divine, and that he ascended into heaven, there to use the merit of his human sacrifice according to the will of God—for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus would return and establish a kingdom for the blessing of mankind; that in the interim between his resurrection and his second coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the royal family, and who, together with their Head and Master will be the instrument through which Jehovah will bless all human kind with the privileges of life, health and happiness; that the terms of this election are that everyone who desires to run for such a prize must believe on the Lord Jesus Christ and consecrate his life—his all—to the service of the Lord; that those who would participate in the first or chief resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

This wonderful story of the love of God filled the heart of young Russell. He readily and joyfully consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Charles Taze Russell loved his fellow-men. Seeing the great truths contained in the Bible, he said, "I must preach these to my fellow-creatures; I must use all my power to lead the people out of darkness, that they may see the love of God." Vehemently he declared, "If the Bible does teach that eternal torture is the fate of all except the saints, it should be preached—yea, thundered from the house-tops weekly, hourly, daily; if it does not so teach, the fact should be made known, and the foul stain dishonoring God's holy name removed."

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, he consecrated and used all of his power to teach man the great message of Messiah's kingdom and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size. He spent it all that the minds of men might be enlightened and their hearts made glad. Early in his battle for righteousness he spent, out of his own private fortune, forty thousand dollars in this great city of New York for the publication and free distribution of a booklet setting forth clearly the truth concerning the doctrine of the Hell of the Bible, that all might learn that Jehovah is a God of love.

Other Christian people, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened by reading their Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged. Without solicitation or invitation, they joyfully brought forth their money and said, "What can we do to have part in this glorious work which you have begun?"

More than thirty years ago, a congregation of Christian people formed in Pittsburgh, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor to the end, being able, however, to visit them only occasionally since the removal of the WATCH TOWER BIBLE AND TRACT SOCIETY headquarters to Brooklyn several years ago. He wrote and published a series of books—STUDIES IN THE SCRIPTURES—in six volumes, which turned a great flood of light upon God's Word. Millions of these have gone into the homes of men throughout the earth, bringing gladness to their hearts. For more than thirty years he edited and published a semi-monthly journal, THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, wholly devoted to the cause of Messiah's kingdom. Be it known that this is the only publication on earth that has ever announced the presence of our Lord. The Lord Jesus promised that at his second coming, which should be invisible to human eyes, he would have one wise and faithful servant whom he would make ruler over all his goods to give meat to the household of faith in due season. Christians throughout the world who are familiar with the work of Pastor Russell readily recognize that he has been that wise and faithful servant of the Lord.

The work grew to great proportions; and desiring that it might be conducted in a systematic manner and perpetuated after his death, he organized the WATCH TOWER BIBLE AND TRACT SOCIETY—a corporation, the charter of which was written by his own hand and is admitted, by men who know, to be a most remarkable document. Through this channel he has promulgated the message of Messiah's kingdom to all the nations of the earth. Branches of this Society have been established and are maintained in the countries of Great Britain, Germany, Finland, Norway, Sweden, Denmark, Switzerland, France, South Africa, Australia, and in many other parts of the world. His publications have been translated into 34 different languages, and millions of copies have been supplied free to the people by means of money joyfully contributed by those with him who love the Lord and his cause of righteousness, and who are looking with joy to the establishment of his kingdom.

Pastor Russell traveled and preached to the people throughout the world. He was elected Pastor of the Congregation at this Temple, and of the Brooklyn Tabernacle, of the London Tabernacle, of the Temple Congregation at Washington, D. C., the Congregation at Pittsburgh, the Auditorium Congregation at Chicago, the Congregation at St. Louis, Los Angeles, and those in many other parts of the world. These he visited during regular intervals, to encourage and comfort and help them. During the past few years his sermons have not only been heard from the platform, but have been published in approximately four thousand papers; and in practically every home of the United States and Canada Pastor Russell is known. He did a greater work for the cause of Messiah's kingdom than did any other man that ever lived on the earth.

HIS DYING HOURS

A few weeks ago he started on a trip to the Pacific Coast, preaching every evening, and traveling throughout the remainder of the night and of the day. His last sermon he preached to the Congregation at Los Angeles; and being too weak to stand, he sat throughout the discourse. He left Los Angeles Sunday evening on his return to Brooklyn, and rapidly grew weaker. Seven hours before his death, addressing his traveling companion, Brother Menta Sturgeon, he said, "Make me a Roman toga." Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell put on himself. He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes, thus in symbolic language speaking of death. A great deal of the Bible is written in symbolic language, and it was quite appropriate that he should speak his last message in symbols. It is interesting here to know what a Roman toga symbolizes: Augustus' Poet Laureate, said, "It is by the toga that the royal nation is recognized." The word toga means a covering garment (white robe). It was the official robe of higher magistrates, priests and of persons discharging vows, and was worn on special occasions, such as celebrating a triumph.

We are reminded of the last experiences of the Apostle Paul, who traveled with his beloved companion Timothy, whom he called his son—not a natural son, but, as St. Paul stated, he had begotten this young man in the spirit. Likewise Pastor Russell begot Brother Sturgeon in the spirit, in that he brought Brother Sturgeon to a knowledge of the divine plan. Shortly before St. Paul's death he wrote, "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Timothy 4:6-8) Our dear Brother Russell not only loved the appearing of the Lord Jesus, but above all men on the earth he declared the presence of the Master. Brother Russell was a very modest man and never exalted himself. It was exceedingly difficult to get him to speak of himself. He chose, therefore, a symbol which we could afterwards interpret to speak practically the same thing spoken by the Apostle Paul. By wearing the toga Brother Russell in effect said, "I have fought the good fight; I have triumphed and shall be received as a member of the royal family of heaven."

What a wonderful example and inspiration for the other members of the body of Christ this side the veil to earnestly strive to receive the approval of the Lord!

This evening we see here lying, silent in death, the body

which he so faithfully used to the last. But he is not dead! St. Paul wrote, "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52) God's Word points out that the resurrection of the saints would take place at the presence of the Lord and before the inauguration of his kingdom; and the Scriptures clearly teach that this resurrection is now in progress; that our dear Brother and Pastor sleeps not in death, but was instantaneously changed from the human to the divine nature, and is now forever with the Lord—glorious reward for a true and faithful servant of our Lord Jesus.

It had been announced that he was to speak in this Temple tonight. God had directed otherwise! Brother Russell had prepared a sermon to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words yet are spoken. By God's grace it is my privilege here to be used, and to speak forth to you the message which he left. My friends, give heed, if you please, while I read this message to the church and to the world. Behold, how appropriate the subject:

PASTOR RUSSELL'S SERMON

"THE MORNING COMETH AND A NIGHT ALSO"

THE NIGHT WAS LONG—ITS SORROWS AND TEARS WERE MANY—GOD'S PROMISES ALONE ILLUMINATED IT—THE MORNING HERE AT LAST—A WONDERFUL DAWNING—THE DAY TO BE STILL MORE WONDERFUL—PROOFS ALL ABOUT US CONSIDERED—A BRIEF NIGHT OF TROUBLE SETTLING DOWN—ALREADY BEGUN IN EUROPE—AFTER IT A GLORIOUS SUNBURST.

"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

"The literature of the world shows that intelligent men have refused to believe that the divine purpose in the creation of our earth has yet been attained. Continually we find references to 'the morning of the new day,' to the 'golden age,' etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a night, but joy cometh in the morning.' (Psalm 30:5) Thus prophetically, we are assured that there will be a morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the night time past. Our text is another prophecy along the same line. The message of the Lord is, 'The morning cometh.' St. Paul writes that up to his time the world had been under a reign of sin and death, not under a reign of righteousness and life. (Romans 5:21) He points out also that the day of the Lord will come, and will come gradually, stealthily, taking the world unawares—'as a thief in the night.'—1 Thessalonians 5:1-6.

"All of the apostles assure us that it is not God's purpose to permit the reign of sin and death to continue forever. They tell us that the divine program is that Messiah, in the Father's appointed time, will take to himself his great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a divine blessing where for six thousand years there has been a divine curse. The Bible writers explain that this does not signify a change in the divine purpose, but that God had planned this thing in himself from the foundation of the world; and that although he had permitted sin to enter and death to reign, he had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the divine terms.

"The apostles tell us that during the 'night time,' since Jesus' death, God had been doing a special work—selecting from mankind a special class, a saintly few—'the church of the first-borns, whose names are written in heaven.' These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in his steps in the narrow way during this Gospel age. Their experiences are to qualify them for association with their Redeemer in his Messianic kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the truth's sake in the present life, they are to share his glory, honor and immortality in the life to come. They are to be his joint-heirs in his kingdom.—Galatians 3:29; 2 Timothy 2:11, 12.

THE KINGDOM SUNRISE NEARING

"Amongst the Lord people even, few yet understand that Jesus distinctly teaches that the 'Sun of Righteousness,' which will arise with healing in his beams and whose light will constitute the new day, will be composed of the church of Christ glorified—changed from human to divine nature by participation in the first resurrection. Our Lord Jesus tells this in the parable of the wheat and the tares. He declares that in the end of this Gospel age all of the wheat class will be gathered into the heavenly Garner, and that 'then shall the righteous shine forth as the SUN in the kingdom of their Father.' (Matthew 13:43) We must not think, however, that this signifies the church without the Redeemer, but must remember that Jesus is 'the Head over the church, which is his body.'—Ephesians 1:22, 23.

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day. The new day and the kingdom will be 'the desire of all people.' In that day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year day of Messiah's kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (Revelation 20:2, 3) Landlordism will come to an end; for 'they shall not build and another inhabit; they shall not plant and another eat the fruit thereof,' but 'shall long enjoy the work of their hands.'—Isaiah 65:22.

"The earth is to yield her increase. (Psalm 67:6) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and he declares that he will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to 'abide forever.' (Ecclesiastes 1:4; Psalm 104:5) 'He formed it not in vain; he formed it to be inhabited.—Isaiah 45:18; 66:1; 60:13; 35:1, 7.

WONDERFUL FOREGLEAMS OF LIGHT

"The most wonderful thing that the Bible tells us respecting that new day is that it will bring great intelligence and enlightment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14) And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord.' (Jeremiah 31:34) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Philippians 2:11; Isaiah 45:23.

"What an enthusing prospect the Bible holds out before the church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind knows not; for the world by wisdom knows not God.' (1 Corinthians 1:21) The worldly wise have rejected the Bible and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19) Their boasted wisdom ensnares them and blinds them to the divine revelation.

"Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A. D. 1874

"Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—'like a thief in the night'—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great days of a thousand years each, mentioned by St. Peter—'a day with the Lord is as a thousand years.' (2 Peter 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!

"It may surprise some to be told that the past forty-two

years mean more to the world in increase of education, increase in wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

"Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

"Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

"Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and 'there shall be a time of trouble as never was since there was a nation.'—Daniel 12:4, 10, 1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT

"We are in the morning of our text. Ah, what a glorious morning! How changed are the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the new day?—of the gifts of divine Providence?

"No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the divine revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

"Did God know all these things? What will he do about them? Will he bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

"According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text he gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark night coming—after the morning dawn has been well ushered in—a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be 'a time of trouble, such as never was since there was a nation.'

"Bible students see this great time of trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of the nations—of the governments of the earth—and increased knowledge and discontent amongst the people.

"The next phase of the trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (Revelation 16:18) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take his great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the reign of righteousness and peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

"Cannot we see the wisdom of the great Creator's program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that his glorious purposes for humanity are revealed in his Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's kingdom! No wonder the Lord declares that 'then he will turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent'!

"St. Peter gives us a vivid picture of the new order of things in Messiah's kingdom. He says, 'The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up; . . .the heavens, being one fire, shall be dissolved. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 Peter 3:10, 12, 13.

"The 'new heavens' will be the glorified church, consisting of Jesus the Head and his bride class, selected from the world during the past eighteen centuries. The 'new earth' will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order, wherein only that which is righteous, just, equitable, true, will be recognized.

"We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the time of trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that he can make known to them in advance something of the riches of his grace, and show them how the coming troubles will work out blessings for the human family."

PASTOR RUSSELL'S CHARACTER

In this dark hour upon the nations let the peoples of the earth hear this message and heed it as one from the Lord. For forty years Pastor Russell has set forth in his writings that this dark hour would come soon. He reached this conclusion based upon the Word of the Lord. Behold, it is fully confirmed by the events we see. Let the Christian people of the earth, therefore, awake to the importance of the hour and heed the message—"THE KINGDOM OF HEAVEN IS AT HAND!"

"Arise and shine; for thy light is come and the glory of the Lord is arisen upon thee."—Isaiah 60:1.

Enemies? Yes; he had some—God pity them! Jesus had enemies who relentlessly persecuted him. I would not mar this occasion by reference to the enemies of Pastor Russell, but I know that he would be glad for me to speak anything that would help to open the eyes of understanding of those who are blinded to God's purposes. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.

Truly it can be said that Pastor Russell's character was and is without blemish. He was the cleanest, purest and best man I ever knew. His enemies sought to make him of no reputation. By insinuation—the most cruel of weapons—they sought to destroy his power and influence, and hence his work. They utterly failed. I feel constrained, under the circumstances, to read to you a paper signed by Pastor Russell.

In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemy were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, "You may make

it as public as your judgment indicates." It reads as follows:

"In view of my soon departure for a foreign shore, and in view of the increasing virulence and threats of my enemies, and under the assumption that they may await my absence to make a fresh attack, by advice of my counsel I make under oath the following sweeping statement; namely,

"THAT I never was guilty of immorality toward any person.

"FURTHERMORE, I never cohabited with any person at any time and,

"FURTHER, I have never desired to do so.

"WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N. Y.

(Signed) CHARLES T. RUSSELL.

"Subscribed and sworn to before me this 3d day of October, 1911. C. H. MERRITT.

"Commissioner of deeds for the City of New York."

[Seal.]

But persecutions only stirred him to greater efforts in the cause of the King of kings, knowing, as he did, that such persecutions are evidences that the night is drawing on when no man can work. Without murmur or complaint, early and late, in winter and in summer, in heat and in cold, in season and out of season, amidst storms and in sunshine, as a mighty giant he fought on to the goal, never faltering or looking back. Truly, he died a hero, and died in the harness! "Precious in the sight of the Lord is the death of his saints." Truly at the close of his earthly career, as such a hero, he could say:

"I have fought my way through;
I have finished the work
Thou didst give me to do."

Silently listening we hear the response from the throne of the Lord and Master:

"Well and faithfully done;
Enter into My joy and sit
Down on My Throne!"

Is his work finished? Ah, no indeed! Of such faithful one who die during the presence of the Lord the Great Master said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

THE PRESENCE OF THE LORD

The work that Pastor Russell did was not his work alone, but it was and is the Lord's work. It was Jesus who said that at his coming he would gird himself and cause his servants to sit down at meat; and that he would come forth and serve them.—Luke 12:37.

For forty years the Lord has been present, feeding those who have been hungering and thirsting for righteousness. For forty years Pastor Russell—that faithful servant of the Lord—has set forth clear and unmistakable evidence of the presence of the Master. He nailed the banner of Christ's presence on the title page of THE WATCH TOWER; and it shall never come down until the kingdom is known in the earth. The flood of present truth has been rising for more than forty years, and it is rising higher and higher. As well might the enemies of the truth seek with a common broom to sweep back the waves of the mighty Atlantic as to try to suppress the flood of truth that is rising now. In spite of all the opposition that can be brought to bear, it will continue to rise until, as the Prophet declares, "the knowledge of the glory of the Lord shall fill the whole earth as the waters fill the deep"; until such time as it will not be necessary for any man to teach his neighbor, saying, Know ye the Lord; for all shall know him, from the least unto the greatest.—Isa. 11:9; Jer. 31:34.

The thousands of Christian men and women in the earth today who have fought by the side of Pastor Russell have not been blindly following him. They have followed the Lord; they have followed Pastor Russell only as he followed the Lord. Recognizing him as the special servant of the Lord, they have fought by his side as his brethren, looking to Jesus, the Captain of their salvation; and having thus started in the fight, they will fight on until every one of the kingdom class has gained the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without saying a personal tribute to Pastor Russell. He was my friend, and a true friend, indeed. It is written, "A true friend loves you all the time." I loved him; I know he loved me. Long before I knew Pastor Russell, he had done much for me. While I was engaged in the law practice in the Middle West, there came into my office one day a lady, bearing some books in her arms. She was modest, gentle and kind. I thought she was poor, and that it was my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." I went; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he arose and put his arms around me, drew me to him and kissed me, saying, "Brother, I love you very much." I have walked with him; I have talked with him; I have eaten with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to his cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to his last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to his bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and he has given me this assurance that I do enjoy that sweet relationship." Truly the Lord loved him much! Truly for him to live was for Christ to live!

God's book it written for those who are loyal to him. His promises are to such. Among these sweet promises are the words of the Master: "Be thou faithful unto death, and I will give thee the crown of life." "These shall be kings and priests unto God and unto Christ and shall reign with him." Long ago God caused the Sweet Singer to record in his holy Book, concerning the faithful and loyal followers of Christ Jesus, these sweet words:

"The king shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation; honour and majesty hast thou laid upon him, for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance."—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully bore the banner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord and participate in blessing all the families of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

EXHORTATION TO FAITHFULNESS

My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By his grace we will

increase our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the message of his kingdom. He has promised, "I will never leave thee nor forsake thee." "Faithful is he that calleth, who also will do it." Then why should we for one moment doubt the outcome of his work and his cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. Let us lift up our heads and rejoice, for surely our deliverance draweth nigh! "THE KINGDOM OF HEAVEN IS AT HAND!"

Today we are beholding the death throes of the nations of earth; we are standing at the portals of the golden age. Everyone who has accepted the truth of God's plan, in love of the truth, and who holds fast in that spirit, will win. Let everyone look well to his armor. Let us gird up the loins of our minds, be sober and hope to the end. He who has led us thus far will lead us on. Remember, he who is faithful unto death shall receive the crown of life.

United in the sacred and holy bonds of heavenly love, as we journey the remainder of this race course, may we in sincerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

CLOSING SCENES IN NEW YORK AND PITTSBURGH

The evening oration, the reading of Brother Russell's sermon which he himself had prepared to deliver in the Temple that evening, and the sweet strains of several hymns were still fresh in the minds of the vast audience when the pallbearers carried forth from The Temple the casket containing the remains of our dear Brother Russell. Accompanying the body to Pittsburgh were two Pullman cars loaded with devoted and faithful friends, who were met by hundreds of loved ones at that place.

The large auditorium of the Carnegie Library in Allegheny was packed at two o'clock the following afternoon, when the fourth part of the funeral services began under the direction of Dr. W. E. Spill, representing the Pittsburgh congregation. Love and deep interest were written upon every face in this vast audience also. Every available space on the platform was used to display the rich floral offerings of every description sent by Bible students and friends from various sections of the country.

The blending of the voices composing the double quartette in their rendition of sweet Christian hymns was the means of conveying blessings of comfort and encouragement to many sorrowing hearts. After the reading of the Holy Scriptures by Brother R. F. Bricker, also of the Pittsburgh Ecclesia, Dr. W. E. Spill delivered an address. He was followed by Brother Sturgeon, after which, while the congregation was taking its final view of the face of that noble Christian lying before them, the choir sang the last song given out by Brother Russell during his recent visit to Los Angeles:

"Abide, sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The funeral cortege consisted of 101 automobiles and a train of several trolley cars. The beautiful Rosemont Cemetery was reached at dusk, where a company of five hundred friends were gathered on the hillside to witness the last sad rites in connection with the placing of our loved one in the grave. An avenue lined with flowers was formed, through which came the mourners with bared heads, bearing solemnly the casket containing the remains of our Pastor. The walls of the grave were lined with ferns and white chrysanthemums. At the foot of the grave was a floral design inlaid with colors of gold, which silently expressed the belief that the victorious Christian soldier, whose body lay before us, had gone home, and was now a partaker of the divine nature.

While the bier rested upon the supporters over the open grave, prayer was offered, and the casket was lowered to its last resting place, during which the choir impressively sang the beautiful words of Hymn No. 98.

It was fitting that while our beloved had gone to be forever with the Lord and like him, his remains should rest near the scenes of his earlier days, where the harvest work began, and where the STUDIES IN THE SCRIPTURES, which contributed much to his fame, were written and first circulated.

LETTERS EXPRESSING SYMPATHY AND LOYALTY

[The harvest work, of which Pastor Russell was the leading spirit in the world for more than forty years, was and is the Lord's work. The friends everywhere recognize this. The great number of letters daily received from all parts of the land, since Brother Russell's death, clearly manifest the loyalty of the dear brethren to the cause of Messiah"s kingdom and evidence their determination to press forward along the mark for the prize of the high calling. The Society greatly appreciates these assurances of full co-operation in the Lord's work. What a great incentive to renewed zeal, courage and faithfulness! We give a few samples of these letters below. Others will be published from time to time in THE WATCH TOWER as space will permit:]

AT THE GRAVE SIDE

DEAR BRETHREN IN CHRIST:—

Upon a hillside, sloping towards the south, we gathered round upon that hallowed ground to pay our last sad tribute to the one we loved, the greatest man on earth in these last days—and great because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the city's distant lights.

The sacred silence is broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo! the evening star! How like a star was our beloved! And how he shed the rays of truth divine into the darkness of our minds and changed that darkness to "his marvelous light!"

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour."

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Did our beloved Pastor bear much fruit? Ah, yes! How much, he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain."

And standing there, our hearts rejoiced with joy unspeakable that in his infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and he saved us from the anguish which might have been greater than we could bear! Yet he suffered—how greatly God only knows, for he never murmured or complained; but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed our heads in final prayer with one who also loved and labored with him to the end.

And then in silent little groups the friends departed from the scene and as we climbed the hill to reach the road the moon shone full upon us. Ah, yes! The full moon of God's favor, and our hearts cried out, "How long, O God, until the night shall come, that night wherein no man can work!"

One last and lingering look upon the scene recalled to mind that wonderful picture, "The Return from Calvary," with its three crosses faintly outlined on the evening sky, and the sorrowful women wending their way towards Jerusalem.

And now it had grown strangely dark, no object was discernible on either side the road, as we, the Lord's still faithful followers of these later days, were swiftly borne towards the city of our beloved leader's birth.

How wondrously appropriate all had been! The suggestion of the harvest soon to end, the ingathering of the ripened fruits, the softly falling twilight, like a curtain dropped upon the scene, and now the darkness and loneliness of the flock of sheep whose faithful shepherd had been "smitten!"

How necessary now to walk still more "by faith" in the Great Shepherd of us all, the One who is "too wise to err, too good to be unkind;" "who doeth all things well." Be brave, be strong, weep not, have faith in God!

"It is the LORD, let him do what seemeth him good!"

Thus, "Faith can firmly trust Him,
Come what may!"

GERTRUDE W. SEIBERT.

REGULARLY ELECTED PASTOR 34 YEARS

We, the Pittsburgh Congregation of Associated Bible Students, deeply mourn the death of our Beloved Pastor, who has lovingly and faithfully served us for so many years. In loving consideration of his high honor and noble Christian character, his untiring labors on behalf of the Lord's people both here and elsewhere, his many noble sacrifices and patient endurance of much persecution on behalf of the Lord's truth, his devoted faithfulness to the Lord and to the Lord's Word under every condition of trial; therefore, be it resolved,

That this Congregation bear witness to Christians everywhere of our deep appreciation of the patient watchcare, the wise counsel, and the helpful and loving guidance of his thirty-four years as the regularly elected Pastor of this Congregation, both in the Word and work of the Lord. We have full confidence of faith that, his work finished, he has now entered into that blessed "rest that remaineth for the people of God." "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Be it further

Resolved, That these resolutions be printed in the Pittsburgh newspapers, and that a copy be sent, with fraternal love in Christ, to the New York City Temple Congregation, the Brooklyn Tabernacle Congregation, the London Tabernacle Congregation and through them to all members of the International Bible Students Association, as an expression of our sympathy in our mutual loss, and of our prayer that the Lord's continued blessing be with them.

We, the undersigned Chairman and Secretary of the Congregation herein named, do hereby certify that the foregoing was unanimously adopted by the Pittsburgh Congregation of Associated Bible Students, at a meeting held November 19, 1916, at the Bible Students Auditorium, 305 Penn Avenue, Pittsburgh, Pa.

W. E. SPILL, Chairman,
R. H. BRICKER, Secretary.

LETTERS OF RESIGNATION FROM EDITORIAL COMMITTEE

MR. W. E. VAN AMBURGH, MR. H. CLAY ROCKWELL,
13-17 Hicks St., Brooklyn, N. Y.

DEAR BRETHREN:—

I have received and read with interest and care your valued letter of the 9th inst., and thoroughly appreciate the spirit of fellowship and consideration manifested.

I am in full harmony with the judgment of the Editorial Committee and the Board of Directors that all the Editorial Staff should be in close personal touch, and not being situated so that I can take up my residence in Brooklyn, I hereby tender my resignation from the Editorial Staff to be effective at once.

It is a matter of great satisfaction to me that there are able brethren on the ground, and nominated by your dear Pastor, who are probably more fully equipped than I to carry on the work outlined in the Will.

I know it is unnecessary for me to say that I am in the closest and warmest head and heart sympathy and fellowship with all the work delegated to the various departments of the Society, and shall hold myself in readiness to respond to every opportunity for service that I can discern or you can designate, Yours in our Redeemer, W. E. PAGE.

To A. I. RITCHIE,
Vice-President W. T. B. & T. Society,
Brooklyn, N. Y.

In harmony with the Will of our dear Brother Russell, a copy of which I received, together with your letter of the 3rd inst., I am addressing you and through you the other members of the Editorial Staff of THE WATCH TOWER.

While I love the Lord and his people devotedly, and while I would greatly appreciate the privilege of serving as a member of the Editorial Staff of THE WATCH TOWER, I am compelled because of conditions to decline to accept such place. As you know I was a member of the Bethel Family at the time Brother Russell added my name in his Will to the Editorial staff; that for more than a year past I have not been a member of the Bethel Family and am not now, because it became necessary for me to take a position in the world to earn a living for my family. After prayer and due consideration, I believe it to be in harmony with the Lord's will that I decline to accept the position assigned to me by the Will of our dear Brother Russell, and I therefore decline to accept the same.

I offer my resignation, humbly awaiting the Lord's leading. Should you at a later time, by reason of vacancy in the Editorial staff, understand it to be the Lord's will and in harmony with the provisions of Brother Russell's last Will that I serve, I hope and pray, by the Lord's grace, that I will be ready to respond fully and promptly. Again craving an interest in your prayers,

Your brother and servant by the Lord's grace,
E. W. BRENNEISEN.

REDOLENT OF RICHEST PERFUME

DEAR BRETHREN:—

At a meeting of our church this evening, I was requested by a unanimous vote to express to you as best I can the sorrow of heart under which we are laboring, because of the death of our faithful and Beloved Pastor; and to assure you of our desire and determination to coöperate heartily, in our feeble way, with those who shall have the privilege and responsibility of supervising and directing the harvest work during what we believe will be but a brief period before the coming storm shall burst upon us in all its fierceness and fury.

As to our deep sorrow, let us say that it is not an unmixed sorrow; for while we shall no more see his dear face, and no more hear his wise and loving words of godly instruction, his exhortations to holiness of life, and his fatherly counsel, yet we rejoice that his sufferings are forever past, that his unremitting toils are over, and that the scorpion-tongue of vituperation, slander and vilification can never again reach and give pain to his great, loving, tender heart.

His example of self-sacrificing loyalty to God, the truth and the church, his patience, perseverance and indefatigable zeal, the sweetest of his spirit, his freedom from animosity and resentment under the most cruel and malignant persecution, will ever remain an incentive to us to emulate him in the attainment of these fruits of the spirit.

Truly the memory of him is most precious, and redolent of the richest perfume. Truly may we, without irreverence, apply the words of the poet to him:

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled;
You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

Your brethren and sisters in our dear Redeemer,
SUFFOLK ECCLESIA.—Va.

HAVE CONFIDENCE IN THE LORD'S ARRANGEMENT

DEAR BRETHREN IN CHRIST:—

We are glad, dear brethren, that through the providential leading of our dear heavenly Father, in the affairs of his church, an opportunity of service has been placed in our hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord of the harvest has seen wise to place in your hands at this time, through the removal of our dear Pastor from our midst, and anticipating your mingled feelings of loneliness and sorrow, and the loss which you, possibly more than any others of the church still this side the veil have sustained, we hasten to extend to you our sincere, fervent love, and warmest sympathy in this your hour of special and peculiar trial.

We wish to assure you, dear brethren, of our full confidence in the wisdom of the Lord's arrangement, in that he now desires that the great work so faithfully and wisely

introduced and carried on until the present time through the supervision of our Beloved Pastor, shall be continued without interruption through you as his chosen servants.

We wish also to state that our earnest desire is to continue to coöperate with you in every possible way, in whatever work our dear heavenly Father may yet have for his church who still remain in the flesh.

We pray for you, dear brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may be granted a knowledge of his will, together with the grace and strength which he has so graciously promised to all his faithful children.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

TORONTO ECCLESIA.—Can.

SORROW GIVES PLACE TO JOY

DEAR BROTHER IN CHRIST:—

Our hearts join yours in sympathy at the taking away of our beloved brother and Pastor Russell. How sorrowful it is to be separated from one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we "sorrow not as others that have no hope." When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the church, the befouling of his good name, and the besmirching of his good reputation, we rejoice greatly to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not "asleep" in death, but "changed" and "raised incorruptible"—"caught up" "to meet the Lord," and so shall he ever be with the Lord. Yes, we acclaim, "Blessed" are you, dear brother; you are at rest from your labors and your work follows with you."—1 Cor. 15:51, 52; 1 Thes. 4:17; Rev. 14:13.

How we all the more long for the time when we shall similarly have finished our course with joy and been ushered into the presence of our adorable Lord together with his saints! Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord's spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.—Idaho.

WORDS OF COMFORT AND CHEER

TO THE WATCH TOWER:—

WHEREAS it has pleased our dear heavenly Father to call our beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice nor behold his dear face in the flesh, we nevertheless rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet "well done," and is now counted worthy to see our Lord as he is;

RESOLVED, That in the death of our Beloved Pastor, Charles T. Russell, we have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ appointed of God the Father to bring forth things new and old from the storehouse of knowledge for the enlightening of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Richmond class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the heavenly goal; and be it further

Resolved, That we will coöperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W. T. B. & T. Soc'y and its various auxiliaries, in the promulgation of the gems of truth so precious to our dear Pastor; and we solicit pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear heavenly Father and blessed Redeemer for the privileges and favors which have been ours through his untiring zeal and loving ministry.

Praying that the Lord's abounding grace may continue to abide with, and the influence of the holy Spirit may overshadow and guide in love and humility all those in charge of the work at the Bethel Home and elsewhere, and trusting to be remembered at the throne of heavenly grace by all who have passed from death unto life, and especially those upon whom the mantle of our beloved Pastor has fallen.

With fervent Christian love, RICHMOND ECCLESIA.—Va.

"BE STRONG IN THE FAITH"

OUR DEAR BRETHREN:—

With the passing of our dearly beloved Pastor beyond the veil, and with the realization of all that this means to us, comes the thought of our dear brethren at Brooklyn, who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, praying for you the Lord's special guidance and direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father's Word! How doubly precious are the promises, and with what special force they come to us in this hour, as though written especially for us at this time. It is written, "The Lord will not forsake his people," and we know "He is faithful who promised." Therefore "let us hold fast the profession of our faith without wavering." (Heb. 10:23, 24) How fitting is our text for the year: "Be strong in faith"—faith that will trust him where it cannot trace him!

And while the sense of our great loss comes to us with crushing force, yet how we do rejoice for him that he has gone to his reward and has entered into that glorious rest promised to the faithful ones. Surely he was faithful in all that the Lord gave him to do; and we can lift up our heads and rejoice, knowing our deliverance must be drawing very near! How this thought, together with his loving example, should spur us on with doubled zeal to make our own calling and election sure. Brethren, let us all strive more earnestly to be faithful—even unto death!

Your brethren in Christ, BOULDER CHURCH.—Colo.

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:—

Whereas it has, in the determination of our great, all-wise and loving Father, pleased him to suddenly take from our midst our beloved brother and Pastor, C. T. Russell, and, as we believe, give him a share of joy and service in the spiritual phase of the kingdom, we hereby humbly bow before his unerring decision in taking from us that "faithful servant," and render thanks for the many blessings received through his ministrations; for the light upon God's Word that has come to us, and the joy of life and hope for the future that has been brought to us through his services.

We realize and appreciate the great responsibility that has so suddenly been cast upon those who are directly associated with the central executive part of the work still remaining while we are here in the flesh. In the midst of these conditions we turn to our loving Father, to whom we can come courageously through our blessed Lord and Savior, asking that wisdom may be granted you to continue the work as would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings to go with the members of the Brooklyn Tabernacle and Bethel, and every member of our Father's family.

DULUTH CHURCH.—Minn.

CONFIDENCE IN SOCIETY'S REPRESENTATIVES

DEAR BRETHREN:—

It was with mingled sorrow and rejoicing that we learned of the decease of our dearly beloved Pastor. We sorrow because of our great loss, but rejoice as well because of his abundant gain.

How we shall miss his wise counsel and helpful admonitions, the benediction of his radiant countenance, and the sympathetic touch of his hand! Yet our heavenly Father has been fit to remove him in the midst of his work to the place prepared for the saints beyond the veil, and we would bow humbly before that decree. Surely to be with Christ is far better! He had fought a good fight, he had kept the faith, his course was finished, and in obedience to the summons he is now with his Lord. Hallelujah, what a Savior.

We would express our confidence and harmony with the Society's representatives at Headquarters, and our undivided sympathy and coöperation with those brethren and colaborers of the Bethel and Tabernacle who have stood so loyally and faithfully by our dear brother.

We would unite our prayers with those of other ecclesias for the heavenly Father's guidance in every phase of the harvest work. TRURO ECCLESIA.—Nova Scotia.

PLEDGE LOYAL SUPPORT

DEAR FELLOW-MEMBERS OF THE BODY OF CHRIST:—

We desire to convey to you our deep Christian love and sympathy in the loss which all have sustained in the death of our beloved Pastor, C. T. Russell. While we "sorrow not as do others," nevertheless we believe the dear family at Brooklyn will in a special sense miss our beloved brother. We greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection "change," and with the others of the faithful will henceforth be forever with the Lord.

This ecclesia, by a unanimous vote, pledges their loyal support in every way possible to those who shall continue to direct the affairs of the Society. We assure you, dear brethren, of our hearty coöperation so long as the glad tidings of the kingdom shall be advanced in the same manner and spirit as during the life of our beloved Pastor. To this end you have our prayers.

With mutual sympathy and Christian love,

ASSOCIATED BIBLE STUDENTS.—New Brighton, Pa.

PRAYERS FOR WISDOM, COURAGE, GRACE

WHEREAS, The news that our dearly Beloved Pastor, C. T. Russell, has been suddenly taken from us, has filled us with deep emotion, which we know is shared by all who have received the benefit of his faithful teachings of present truth, and, although our hearts are filled with sorrow for our loss, yet we rejoice for him that he has gone to be forever with the Lord.

We are thankful for the untiring faithfulness of his service for us, to build us up in the most holy Faith and for his example of personal purity. We realize that his loss will be sadly felt by the brethren left in charge of the work and upon whom great responsibility will fall.

RESOLVED, That we extend to our dear brethren at the Bible House our heart-felt sympathy and condolences, assuring them that our earnest prayers will be for them, that they may be given the needed wisdom, courage and grace to continue the work which Brother Russell has left in their hands, until the due time comes for closing it up.

We desire further to express our confidence that their service in the work will be actuated by the same loving spirit of self-sacrifice, which has been so beautifully expressed in the life and labors of our dearly beloved Pastor and brother.

"Blessed are the dead who die in the Lord, that they may rest from their labors; and their works do follow them."

BEAUMONT CLASS.—*Tex.*

THUNDERBOLT THROUGH SOUL OF THE CHURCH

DEAR BRETHREN:—

May the Lord greatly strengthen and bless the hearts of every one of you in this hour of great bereavement! Surely the Lord has sent a thunderbolt through the very soul of the church! His hand is as visible in dear Brother Russell's death as it has been in his life. Our very nature is shaken and we think it will surely be blessed to the good of us all, in keeping with the Lord's promise.

Be assured, dear brethren, you have our prayers, our sympathy, and our love as never before; and we shall esteem it our highest privilege as well as pleasure to coöperate with you to the fullest extent of our ability.

May God bless you all in your loneliness! We feel lonely; but it must fall much heavier upon you than upon us. May we all be aroused by his noble example, and may we meet where partings are no more!

It was not our privilege to be with you in person, but we were fully with you in spirit.

On Sunday, Nov. 5th, we held Pastor Russell Memorial service at Millville, N. J. The forenoon was given to praise and testimonies, using this subject: "The effect that Pastor Russell's life, and now his death, has had upon me." In the afternoon I addressed them upon this subject: "The truth as applied to the life and character of Pastor Russell." We enjoyed blessed fellowship and hope good was done.

O. L. SULLIVAN.—N. J.

EXPRESS CONFIDENCE

DEAR BRETHREN AT BROOKLYN:—

Greetings in the name of our dear Lord and Redeemer! Whereas the death of our dearly beloved Pastor has caused grief and sadness to come into our hearts; and realizing our great loss in that we are now deprived of his loving counsel and personal supervision over the harvest work, nevertheless we rejoice in the assurance that he is now with our glorified Lord and Master, and like him.

We desire to express to the Bethel Family, and to all of the Bible House associates of our dear Pastor, our loving sympathy and assurance of implicit confidence and hearty coöperation in carrying on, if such be the Father's will, the great work in which our Beloved Pastor so faithfully sacrificed his all, even unto death.

Our prayer is that the Father of all mercies will bless your efforts in behalf of his cause; and that his grace may sustain and comfort you in this hour of sorrow, and be found sufficient for the added responsibility which now rests upon you.

Your brethren of the LOUISVILLE ECCLESIA.—Ky.

UNQUALIFIED SUPPORT PROMISED

DEAR BRETHREN IN THE LORD:—

Needless to say, the announcement of our Pastor's passing beyond came to us with a measure of surprise. We are nevertheless, rejoicing in the thought of his having entered abundantly into the reward promised to the "more than overcomers," and that he has received the "Well done, good and faithful servant." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We are glad that, by his grace, we are enabled to bow our hearts and minds in humble submission to the will of God, and to wait his good pleasure toward us in his own time and way. "It is the Lord, let him do what seemeth him good."

We would like to take this opportunity of expressing to you our earnest and willing cooperation and unqualified support in carrying on that which remains of the harvest work, in whatever manner the Lord would seem to indicate as being his will for us all. Should you require at any time our services in Western Canada, we would esteem it a great privilege to assume any responsibility entrusted to our care. Our desire in this is to express our continued loyalty toward, and willingness to serve the Lord, the truth and the brethren.

WINNIPEG ECCLESIA.—Man.

ASSURANCES OF CO-OPERATION

DEAR BRETHREN IN CHRIST:—

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. Seldom have joy and sorrow been so sharply intermingled; for while we truly rejoice with you in the fact of the deliverance of our dear Pastor in the first resurrection, and in the further evidence of the end being near, we as truly and sincerely share with you the natural sorrow so keenly felt in this trying hour. Language cannot express the love of our hearts for our dear brother.

Yet, dear brethren, in humble and loving submission we say, "Thy will be done"; and as we stand beside that open grave, let us resolve that, come what will, we, too, will be found ready and willing at all times to lay down our lives as meekly and as unselfishly as did he in defense of the cause we all love so well. We assure you of our continued support and coöperation in the spreading of the glad tidings and may we also hear the loving Father's "Well Done."

NIAGARA FALLS, ONT., ECCLESIA.

HEARTY DESIRE TO CONTINUE SUPPORT

DEAR BRETHREN:—

At a special meeting called for the purpose of taking action on the death of our dearly beloved Pastor, Charles Taze Russell, the following resolution was passed and unanimously adopted:

RESOLVED, That inasmuch as it has pleased our heavenly Father in his infinite wisdom to take from our midst "that servant," our dearly beloved Pastor and brother, we desire to convey to you, the dear ones of the Bethel Home and Brooklyn Tabernacle, a full assurance of our loyalty, our confidence, our love and our prayers, and a hearty desire to coöperate with you in the faithful continuance of the defense of the truth and of the harvest work so nobly and loyally carried forward by our dear Brother Russell.

ALBANY ECCLESIA.—N. Y.

FAITH HAS REASSERTED ITSELF

DEAR BRETHREN IN CHRIST:—

We were shocked and grieved to learn of our dear Pastor's death! For a time we were so shaken and unsettled that we did not know which way to turn, but that feeling has worn off, and faith has reasserted itself.

We rejoice that our Beloved Pastor has gained "the crown of life," and we would not wish to have him back to endure pain and weariness. We have faith that the Lord of the harvest, who raised him up to do such a wonderful work, is still able to carry forward that work, through other agencies, to its completion. We extend to you our love and sym-

pathy in this hour of trial, and assure you of our fervent prayers in your behalf—that the Lord's will be done and his name glorified no matter what new conditions may arise.

We pledge you our hearty support in any way we can render it, and assure you that it is our aim to follow you, as you follow Christ.

We pray that no divisions may arise to distress and separate the Lord's flock, but that we may all be drawn into a more complete oneness in him. Above all, we pray that the Lord's spirit may rest richly upon those who shall in any measure take the place of our dear Pastor.

Your brethren, by grace Divine,

SPARTANBURG CLASS.—S. C.

RENEWED DETERMINATION TO HOLD FAST

DEAR BETHEL FAMILY:—

We desire to convey to you all an expression of our love and sympathy, as was expressed unanimously by us in the following resolution:

"That we convey to the Bethel Family and those so closely associated in the Society's work, our sincere sympathy and Christian love, assuring you of our renewed determination to hold fast the profession of our faith to the end, and to be loyal to the truth, the brethren and the Society, esteeming it, as the Lord's servant, in carrying on the work so nobly and faithfully conducted by our dear Brother Russell; and that with our heavenly Father's help and guidance, we will remain loyal to the memory of him who laid down his life on behalf of the brethren and in the Lord's service.

Yours in the best of bonds,

WILMINGTON ECCLESIA.—Del.

WHAT MORE CAN HE SAY?

DEAR BRETHREN:—

We decided unanimously to continue our relationship as in the past with the WATCH TOWER BIBLE AND TRACT SOCIETY. By the Lord's grace we will coöperate with you to the best of our ability until we shall have finished our course, when by the power of our God through our Lord and Savior, we shall enter beyond the veil, where our labors shall cease.

We extend our heartfelt sympathy in this hour of special trial which is upon you. As the dear brethren carried the silent form of our Beloved Pastor past us at the Carnegie Hall (Allegheny), yesterday, he seemed to say to us in hushed silence, "What more can I say than to you I have said?"

We pray the Lord's continued guidance over you as you endeavor to finish the work. We ask an interest in your prayers.

ECCLESIA AT SHARON.—Pa.

DEAR BRETHREN:—

The death of our dear Pastor, Charles T. Russell, created in us a state of gloom and sorrow that will long linger with us.

We are unable to express our sorrow and the loss we feel in the death of our dear Brother Russell.

We thank the Lord for this servant and for the message of truth he has brought to us; and further do we thank him that we were in that condition of heart and mind to receive that message.

Dear brethren, we desire to extend our sympathies to all who are engaged at the Brooklyn Tabernacle, and to express our appreciation of your resolution to continue in the service of the glad tidings of the kingdom. We assure you of our coöperation. We will therefore continue to look to the Lord, to cast our cares upon him and to pray for you, as we have for our beloved Pastor.

WILKESBARRE ECCLESIA.—Pa.

RE V. D. M. QUESTIONS

DEAR BRETHREN IN THE LORD:—

We are sorry that no one here could attend, in person, the funeral of our dear Pastor, but we assure you, all of us were with you in spirit, and remembered you continually at the throne of heavenly grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the W. T. B. & T. Society that in the event of his death, the work would be carried on without interruption.

Our hearts indeed go out to each and every one of you, and we can assure you that we will coöperate with you in the future as we have in the past. We shall also continue to remember you in our prayers daily. We pray that you will also continue to remember us daily in your prayers. We also hope we may be served from time to time by the dear pilgrim brethren, and that we may continue to share in the harvest work under your direction.

Last Wednesday evening the class by unanimous vote decided that in the future all elders and deacons should answer the V. D. M. Questions, and their answers should be passed upon by the Committee appointed by Brother Russell.

The elders here have been slow in sending their answers to these questions, not because of not being in harmony with them, but because some have not had the time; others did not have the questions, and others were timid about asking for them, until the class expressed their wish in the matter. All expect to have their answers mailed to you within the next two weeks.

HOUSTON CHURCH.—Tex.

FINGER-BOARD AT THE CROSS-ROADS

BELOVED BETHEL FAMILY:—

At our prayer meeting last evening, with crushed hearts and tear-dimmed eyes, all gave expression as to the high esteem and loving appreciation for the many instructive and helpful truths enjoyed through our beloved Pastor, now entered into his reward. He has stood as a finger-board at the cross-roads of confusion, pointing us the true way as he for many years endured the chilling blasts of persecution from a cold, unthinking clergy and their following. Thank God for his ministrations of love and for the privilege of being associated with him!

To the dear Bethel family, so closely associated with our dear brother in the forefront of the battle, we send our love, and assure you that we will always remember you at the throne of heavenly grace.

LONACONING ECCLESIA.—Md.

NEED TO WEEP FOR OURSELVES

DEAR BRETHREN IN THE ANOINTED:—

Though your loss and ours as well is very painful, yet how we can rejoice to know our dearly beloved Pastor, "that servant," has finished his course in joy and has heard that "Well done." A new man has been born in Zion, and the highest himself has established him. "It is the Lord; let him do what seemeth good." Questioning not the wisdom, the love and the power of him with whom we have to do, we need not weep for the departed but for ourselves. How kind and loving our heavenly Father has been to him, by permitting him to pass beyond the veil ere this dark night grows darker, ere the fiery furnace has been heated with seven-fold heat! How thankful we feel! Praise his holy name! How much greater will be the need "for the tie that binds"!

THE PRINCE RUPERT CHURCH.—B. C., Can.

THANKFUL FOR PRIVILEGE OF CO-OPERATING

DEAR BRETHREN IN CHRIST:—

The Associated Bible Students here desire to express their Christian love and sympathy, especially to the dear Bethel Family, in this dark hour of bereavement.

Beloved brethren, we will, indeed, "continue to look to the Lord, and be of good courage!" We are most thankful for the great privilege of coöperating with you as in the past, and assure you of our prayers, and also of our resolution to continue in the service of the glad tidings of the kingdom, by the Lord's grace, even unto death."

We are so thankful our dear Pastor so arranged the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, and we have full confidence that the Lord will continue to direct the harvest work till it shall be fully completed. Oh, what an example we have in our dear Pastor to lay down our lives "in the work of the Lord"!

MCLENNAN CHURCH.—Ont.

WHOSE FACE WE SOON SHALL SEE

BRETHREN THROUGHOUT THE WORLD:—

We express our thankfulness to God for the gift of the help and fellowship of our beloved brother, Charles Taze Russell. We thank our Father for the blessed example of true Christian fellowship manifested in the wise and faithful steward now passed beyond the veil into the eternal blessedness of the heavenly courts. We thank God for the love of a true brother in Christ, for the spiritual and material aid rendered without thought of self, for the wonderful privilege of being enlightened to know the riches of the inheritance in Christ, to appreciate the hope of the high calling, to gain a heart knowledge of the love of Christ in its lengths, breadths, heights and depths. We sorrow as over the passing of our best earthly friend and benefactor, but we rejoice with joy unspeakable as we celebrate in our hearts the first heavenly birthday of our beloved Pastor Russell. And now to God to the glory, the honor and the praise for all that he hath wrought in us all through this much beloved one whose face we all hope soon to see, shining in the light of immortality. In Jesus' name, Amen.

SCRANTON ECCLESIA.—Pa.

PRAYERS FOR THE WORK UNTIL THE END

DEARLY BELOVED BRETHREN:—

We wish to express to you in this dark hour of bereavement our sincere, heartfelt sympathy, and to assure you that we are praying for you and will continue until the end.

We are very grateful for all the assistance given us and ask the Lord's richest blessings ever to be upon you. We will gladly stand by you; and if there be anything we can do in any way, we will thank God for the privilege of serving.

We are still firm in the faith, and our eyes wait upon the Lord our God.—Psalm 123:1, 2.

"Blest be the tie that binds our hearts in Christian Love." Push on, dear brethren; fight the good fight of faith, and let nothing come between us, no matter how severe, that will even scratch the link that binds us together!

LEXINGTON ECCLESIA.—Ky.

VOL. XXXVII BROOKLYN, N. Y., DECEMBER 15, 1916 No. 14

1915—ANNUAL REPORT—1916

[Together with a Resume of the work of the various Branches of the service of the Society.]

We feel sure that the dear friends everywhere are eagerly awaiting the Report for 1916. Our fiscal year ends October 31st. It may appear to some quite significant that it was on this very date that Brother Russell passed away, thus closing his earthly ministry with the end of the Society's business year. What more appropriate time could there be for us to turn aside for a little season and survey the field!

In the heat and excitement of battle one cannot take much time to look about or to inquire what others may be doing or who may possibly be falling. Each soldier is on the alert to carry out the commands given by the great Captain of our Salvation; but the Lord loves all the true soldiers, and occasionally calls them aside for a little breathing spell and refreshment, thus preparing them for the next and more vigorous campaign. The Lord's people will greatly rejoice over the progress made during the year—Nov. 1, 1915, to Nov. 1, 1916.

Our covenant with the Lord calls for a walk by faith. We are therefore not to expect to see the full results of our labors while on this side the veil, but our Lord is so loving and considerate that he frequently draws the curtain aside a little, that we may have a glimpse of the results following some of our labors of love. How such views rejoice our hearts!

The year 1916 has been a very eventful one in many ways. We need not mention here those events particularly connected with the falling of the "kingdoms of this world." They are written by the world's historians. Our interests are centered in the establishment of "the kingdom of God," for which the church has so long been praying. At the beginning of the year we were in a more or less expectant attitude, not knowing what new experiences the Lord might have in store. We were certain that he would supply us with the waters of truth and lead us to certain victories, if we but followed closely. There was much polishing and buckling on of the Armor of God, and preparing for whatever might be ahead. No one thought of faltering—the prize appeared brighter, and the goal nearer. Those inclined to criticize us had prophesied that, as 1914 had passed, and as their interpretation of our understanding of the Scriptures had failed to come to pass, the work would soon come to naught. How little do they realize the power of the spirit of God in the hearts of the consecrated! And how far short of the reality is their knowledge of our glorious hopes and prospects! Considering the conditions—the comparatively small army of thoroughly consecrated and the great tension under which the whole world is straining—the results seem but little short of miraculous. But very few have become discouraged or have returned to their former pursuits.

THE COLPORTEUR WORK

Every well-equipped army is composed of several branches. The main branch is always the Infantry. It is the heavy fighting body, and the main reliance of every commander. So we might think of the colporteurs. They are the soldiers who do the hard fighting at the front. Though each year since war conditions prevail notices a change in the numbers, yet these noble soldiers of the cross "close up ranks" and move on steadily and unfalteringly. We doubt not that the Lord will greatly reward this noble band. They have stormed many a redoubt of the enemy, and have been mighty in the Lord's hand to the pulling down of strongholds of evil and preiudice and planting the good seed of the kingdom.

Owing to the fact that financial conditions were greatly strained in many localities, and that labor difficulties and local disturbances existed in others, the number of those who were able to devote most of their time to the work has been considerably less than in 1915. However, those who have remained have done better work on the average. For 1915, the average sale per colporteur was a trifle over 406 STUDIES and 23 SCENARIOS. For 1916, the average sale per colporteur was a little over 430 STUDIES, and 166 SCENARIOS. An average of 372 colporteurs were in the field for the year.

The general advance in prices on all commodities hit this branch of the work very hard in some respects. During a number of months we were greatly hindered by not being able to secure sufficient cloth STUDIES to fill the colporteurs' orders. Then the De Luxe SCENARIOS ran short, and also the supply of Karatol volumes. The printers were unable to obtain delivery of the materials necessary to their manufacture. The paper shortage has greatly hindered the printers. Many of the colporteurs made a specialty of the SCENARIO in territory which had already been canvassed a number of times for the STUDIES.

Total output of STUDIES for year	265,495
Total output of SCENARIOS	70,000
Total output of Booklets	110,000
Total	$445,495

Moreover, these faithful workers were careful to encourage the reading of the STUDIES, where they found them already in the homes. A number were thus awakened to the import of present conditions, and some to active co-operation. Who can say what the yield may be when the Master of the harvest shall show forth all the increase? May the Lord richly bless the dear colporteurs!

THE PILGRIM SERVICE

We might liken the pilgrim force in some respects to the Cavalry division of the army. It is much smaller than the colporteur list, and covers more territory, and the force must be moved more quickly. Its work for the past year compares very favorably with any other year of the entire harvest campaign. Note the following figures:

Numbers of Pilgrims	69
Miles traveled	552,498
Towns visited	6,575
Public meetings held	1,507
Semi-public meetings held	3,124
Parlor meetings held	9.221
Total attendance	809,393

FREE LITERATURE

We might term this the Grenadier Department of the army. It seeks out the hiding places of the enemy, and endeavors to leave little "bombs" in every available place. The output for 1916 has not quite equaled that of 1915. We cautioned the friends to be much more careful that each "bomb" be properly placed, so that no waste be made. The amount of free literature thus distributed is almost beyond our comprehension. The total output for the year was 22,158,000 BIBLE STUDENTS MONTHLIES. To print these took over 598,000 pounds of paper, or 16 carloads. Who can estimate the number of strongholds of error which these "bombs" may have overthrown? But that is only an incidental feature of the work. The principal thing was the reflex action upon our own hearts. How we have rejoiced as we sought to carry the message of good tidings to others and to free them from the shackles of error, even as we ourselves have been freed!

The friends will be glad to know that we have some very excellent volunteer matter for 1917, prepared by Brother Russell. On page 396 of this WATCH TOWER will be found an item especially upon this subject. We desire to make a word of explanation here: It is not so much a question of how many shots are fired as of how many are hits. Note the cost of this year's output in the financial report. The paper for next year will cost us more than twice as much as formerly. In other words, we were fortunately able to purchase paper last year at 3¾c per pound. Next year it will cost us over 8c. This means that a dollar will not go so far now as fifty cents have gone heretofore. Therefore, it behooves us to be very careful to make every shot count and not to waste any. Better fire only five shots and make three hits than to fire twenty shots for the same number of hits. Noise or number does not count. The shots only are effective. Therefore judge cautiously as to your needs, and be sure to use all that you order. We shall be pleased to have your orders as quickly as possible. The matter will be ready Jan. 1. "The World on Fire" is the leading article.

THE NEWSPAPER WORK

This had become greatly curtailed, owing to our droping from the list many papers of small circulation, and fur-

ther, to our policy of retrenchment necessitated by conditions produced by the war. Now that Brother Russell has passed beyond, the sermon feature will be discontinued entirely. The blessing of the Lord has rested upon this work far beyond our highest expectations. We remember when we thought if we could secure fifty newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of nearly half a million dollars seemed within his reach. He planned to use this for having the truth spread broadcast through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for a while, but he knew that the Lord was still at the head of the harvest work. Later, with an astonishingly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports. We asked for showers, and the Lord gave us rainfalls almost amounting to floods. What an evidence of his might and power to open doors whenever it may please him and best serve his cause!

Now that part of the work is past. Has he anything else to take its place? We think so. We believe that even a greater work is just at our doors, and that it will prove to be a richer blessing to the church itself. The way is opening for thousands to enter into the work "while it is yet day," and they are hastening before the "night cometh when no man can work." The colporteur work, the pilgrim work, the volunteer work, the PHOTO-DRAMA, and the "lightnings" of the Lord now observed on every hand have prepared the soil of the hearts of men. Each loyal soldier not already enlisted in some branch will be asking for the privilege to be a participant in the great battle of victory for the overthrow of Babylon. Already Babylon is gathering her hosts. We can hear the rumbling of the companies and the divisions as they are being assembled; and we think that it will not be long before she will have her army in full battle array. Hence we, like David of old, wish to have our slings loaded with pebbles from the brook of truth and to hurl them while Babylon is preparing for the battle. Let each remember that before one can enlist under the lead of our glorious and victorious Captain, it is well to take the oath of full allegiance to him—to make a whole-hearted consecration and take up the cross and follow him, else we cannot expect to share the glories of the kingdom, soon to be established. We refer to

THE PASTORAL WORK

This seems to us to be another great forward movement against the embattlements of the adversary. The campaign is opening up so rapidly that it is difficult to keep up with the rush. We can almost hear the noise of the gathering of the companies all over the country. Letters are pouring in from all sides asking for information, and many are already in the thick of the battle. We have been hindered by not being able to secure the needed "ammunition" to equip all the companies. The "munition factories"—our printers—have been greatly delayed in filling our orders; but we have promise now of speedy delivery, and soon we hope to see the battle being waged along the entire front.

We wish we could tell you many of the interesting and encouraging incidents taking place in this service. We give one: In one of the larger cities the sisters had loaned a book to a gentleman. He read it, became very much interested, and said that he would be glad to pay for as many books as the class could loan. When informed that they could use 700, he promptly gave his check for the needed amount. A letter now going out to the pastoral workers gives other interesting and helpful information to these dear colaborers.

THE DRAMA

The PHOTO-DRAMA *and the* EUREKA DRAMA are still a valuable means of reaching many. The country districts are glad to have the opportunity of seeing the beautiful slide-pictures, even though they may not see the "movies." As a result we are receiving many inquiries from rural districts, which show a considerable interest. We are able to furnish the PHOTO-DRAMA to classes in the following foreign languages: Armenian, Dano-Norwegian, French, German, Greek, Italian, Spanish, Polish and Swedish.

There are twenty-one DRAMAS in active service, exhibiting mostly on Sundays; very few working during the week. These twenty-one are being operated mostly by the classes of the larger cities, even where the DRAMA has been previously exhibited with success. We are receiving some glowing reports. One of these, from Toronto, Canada, informs us that in a hall seating 1,000, frequently hundreds are turned away at a single exhibition. Those attending are showing marked interest and are leaving many cards of inquiry. The PHOTO-DRAMA has also been shown upon several of the large American battleships, and many have manifested marked interest. It was also shown to the soldiers down upon the Mexican border, and good reports are coming from there. We have two more DRAMAS ready for use. If any of the large classes are so situated that they could handle the PHOTO-DRAMA for a season, the Society will be pleased to hear from them; and if they do not have local operators arrangements could probably be made to supply them on short notice. Our latest information is that the DRAMA has witnessed to about twelve millions. Many classes have in this way been doubled, and prejudice against the truth has been dispelled as perhaps could not otherwise have been accomplished.

THE WATCH TOWER

We are not printing so many extra copies for samples and for supplying back numbers as formerly, but we are printing about 47,000 each issue, except in the case of the Memorial Number, for which we are expecting a wide circulation. Orders for large numbers of these continue to come from classes and friends. We do not know of a better issue to allay prejudice against the present truth. It is very cheap at 5c. for 32 pages. THE WATCH TOWER is also published in the German, Polish, Swedish, Dano-Norwegian and French languages, but the Memorial Number in only English, German and Polish.

We have long considered THE WATCH TOWER list the best criterion in regard to the general interests of the harvest work, but there is still good reason to believe that the list does not include more than half the names it should. We are dependent upon the brethren to make known to others the merits of this publication and to urge all to send in their subscriptions. We remind them again of our willingness to cancel the debt of any receiving THE WATCH TOWER on credit who will advise us of their inability to pay.

It must be gratifying to all to observe in THE WATCH TOWER columns the letters of sympathy and expressions of continued loyalty to the Society and to the harvest work. These letters cover every section of the country, and incoming mails from foreign lands show the same spirit of sympathy and confidence—that he who began the good work is both able and willing to complete it.

SUMMARY OF THE WORK

The foreign branch of the service has been to some extent hindered, especially in Germany and France. The work in England has gone on without much change, and we have good reports from the dear brethren there. We hope to publish some very interesting letters soon.

As this is the report for the last year our dear Brother Russell was connected with the work, we feel sure that all have an added interest in it.

Our mail for the past year has been very encouraging:

Letters received	134,849
Letters and cards sent out	152,944

You will observe that last year's report closed with a loan to balance the account. Therefore the report for the year just closed commenced with no balance on hand:

RECEIPTS.

Good Hopes and Tract Fund donations		$149,726.21

EXPENDITURES.

Pilgrim service	$30,967.71	
Free literature, Lecture Bureau, etc.	60,596.74	
For the Blind	845.00	
For the various Conventions	1,985.36	
Pastoral work	269.60	
For the Foreign Fields	32,850.23	
Paid on loan	20,000.00	
Leaving a balance on hand to commence the year	2,211.57	
		$149,726.21

As we see the vast possibilities opening up before us for the incoming year, we trust that each will carefully consider what share he or she may have in the work. As has been customary for a number of years, in order that the Society might outline its work with as much definiteness as possible—lay plans and make contracts—we give the friends an opportunity of advising us as soon as possible how much they estimate they will be able to give to the work for the coming year. Please remember that this is in no sense a solicitation. We know that all are glad to give to the best of their ability, that many have local expenses for class and other needs; and yet that all desire to assist the general work as much as possible—as the Lord hath prospered them.

We are glad to show a safe balance on hand and to report that the receipts during the past month are encouraging.

We are governing ourselves accordingly—making preparations for the wisest and most judicious use of our stewardship. We doubt not the Lord's continued interest in the cause which we all love so much, and his intention to carry to completion that which we believe he began. Continue to pray for us, as we always do for you.

Finally, as expressed in the motto text of Brother Russell's selection for 1917: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Numbers 6:24-26.

REPORT FROM 1886-1891

We feel sure that all will be greatly interested in a quotation from the first published report—extending from 1886 to 1891—published in THE WATCH TOWER in the latter year. We append the part as follows:

"PREACHING THE GOSPEL OF THE KINGDOM"

"The handful of harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from the dark ages, which tend to pervert and subvert the teachings of the Scriptures. But such is the zeal which the 'present truth' inspires, that 'a little one is able to chase a thousand, and two to put ten thousand to flight.' (Deut. 32:30.) Although few and untitled, and generally without great worldly learning—in these respects resembling those sent out by our Lord with the kingdom message at the first advent—the faithful band of harvest workers is busily engaged (some giving all their time and others able to give only a portion of it) in seeking out the 'wheat' class—the sickle of truth which they bear separating 'the wheat' from the 'tares.'

"Few know these colporteurs as the Lord's real representatives, or recognize that dignity which the Lord sees in their humility and self-sacrifice. Missionaries? No, say the world and the nominal church, ours are the missionaries, who go to foreign lands. Yes, says the Lord, these are my missionaries, charged with a grand mission—to 'gather my saints together unto me; those that have made a covenant with me by sacrifice.' 'They shall be mine, saith the Lord, in the day when I come to make up my jewels.'

"Ministers? No, say the world and the nominal church, only ours who wear clerical garments and preach from our pulpits are God's ministers. Yes, says the Lord, my servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. 'My sheep know my voice.'

"During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion in a recent TOWER have been so encouraging, that we have concluded to report each year hereafter, good or bad. We accordingly report now the TOWER MISSIONARY WORK in spreading the Gospel of the kingdom for the six years past:

"WATCH TOWER TRACT SOCIETY
"SECRETARY'S REPORT
"FROM JANUARY 1, 1886, TO DECEMBER 1, 1891
"EXPENDITURES:

"Paid balance, debt, owing January 1, 1886	$516.17	
"Expended in publishing and circulating Tracts and sample copies of WATCH TOWER and in sending TOWER to the Lord's poor	8,625.03	
		$9,141.20
"From *Old Theology Tract* subscriptions	$1,113.63	
"From Tract Fund Donations	8,027.57	
		$9,141.20

"It will thus be seen that we started Dec. 1st, 1891, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing; but five friends of the cause subscribed the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed..... 841,095"

HARVEST WORK CONTINUES

***"Gather my saints together unto me; those that have made a covenant with me by sacrifice."*—Psalm 50:5.**

It was the Lord who said that the gathering-time would be in the end of the age; that he would then be present as Master of the harvest; that his colaborers in the harvest field would be his truly consecrated followers, acting as his messengers. He furthermore stated that during the harvest time he would make one "faithful and wise servant . . . . ruler over his household to give them meat in due season."—Matthew 24:45.

Since "that Servant" has been gathered into the Garner of the Lord, should we expect the work of the harvest to cease immediately? Surely not! We should expect it to continue until every member of the kingdom class is fully gathered unto the Lord! The Harvest work consists of two distinct parts: (1) The promulgation of the kingdom message, which serves as a trumpet to call the people of God out from Babylon and to draw them closer to the Lord; and (2) the ripening and perfecting of the saints in character-likeness to the Master, and their entrance finally into the heavenly home.

"That Servant" means a special messenger to the church at this time. "Meat in due season" means the message of the kingdom to the church, given at the time the Lord intended it should be given. The fact that the messenger has been gathered into the kingdom should in no wise affect the message, which remains with the church as food and to be handed out to other hungry ones, until every one of the Lord's little ones has been gathered into the kingdom.

Who, then, will proclaim the message? We answer, Every truly consecrated child of God who appreciates his or her privilege. All who are begotten and anointed of the holy Spirit are commissioned to do this work. (Isaiah 61:1-3) The message of the kingdom has been put in such form that everyone who possesses the Master's spirit may use it for his own blessing and for the blessing of others. Our full consecration to the Lord means that all of our money, our time, strength, influence, everything, is devoted to his cause. Whatever natural qualifications we thus have for serving the Lord provide an opportunity for us to serve in whatever place we are best situated for service.

The volunteers will continue to hand out the precious "meat in due season" which the Lord has furnished through his chosen Servant, that thereby some of his people yet in Babylon may be awakened.

The colporteurs will continue to bear to the hungering ones the precious Food contained in the Six Volumes of SCRIPTURE STUDIES. Evidently such food is all-sufficient for anyone to make his calling and election sure.

The pilgrim brethren will continue to make their usual visits to the classes to aid, to teach and comfort them, and to serve the public as opportunity affords.

Pastoral workers will find much to do in searching out those who have heard the truth at some public meeting and who may be needing further assistance in the way of getting out of Babylon before her downfall.

The elders of the various classes who have the spirit of the Lord will earnestly co-operate with the members of their respective classes and in helping them to better understand the Berean lessons. Serving in humility and love and walking circumspectly, they will contribute much to the development in others of the character-likeness of the Master.

The PHOTO-DRAMA OF CREATION will continue to perform the portion of the work the Lord intends it to do.

Every truly consecrated child of God will, by his or her ability and opportunity, daily preach the message. The world cannot intelligently read and understand the Bible, but can read and understand the daily life of Christians with whom they come in contact. "Actions speak louder than words." As the Lord continues to provide the money, so shall the Society continue to use it for the promulgation of the Gospel, looking for and expecting divine wisdom and guidance in the proper use of it.

ORGANIZATION OF THE WORK

It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on any work. How, then, may the harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

THE WATCH TOWER BIBLE AND TRACT SOCIETY was organized in the year 1884 as a means of putting forth the message of the kingdom in an orderly and sytematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A. I. Ritchie, W. E. Van Amburgh and J. F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of his work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary: those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as his will.

THE WATCH TOWER

This publication is the medium through which the kingdom message is brought regularly to the members of the "household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this Committee to put in proper form and publish, twice each month, that which goes to the church. THE WATCH TOWER is not the organ of the Editorial Committee. It is the official organ of the church. It is the only publication in the world declaring the presence of the King and announcing the nearness of his kingdom. Therefore, dear brethren, THE WATCH TOWER is your journal. It is the journal of every one in harmony with the present truth, and its publication is for the benefit of all such. It will continue to publish only that which is in harmony with what "that Servant" has heretofore given to the "household of faith."

Shall we, then, continue to recognize in our class-studies the Berean Bible lessons prepared by Brother Russell? Shall we continue to speak in our class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith." Yes, indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season," and the church, then it is still "meat in due Season," and the Berean lessons are essential for the development of those who shall be made partakers of the kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other publications of THE WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Brother Russell as a *creature* and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the message would mean to disregard the Lord.

Let us be courageous and faithful, dear brethren. Let us remember that in unity there is strength. The Lord will continue his work until it is finished. He will gather all of his true children into the Garner in due time. Shall we be of those thus gathered? That will depend upon whether or not we hold fast to that which we have; whether or not we remain loyal to the Lord and to his message of the kingdom.

The Lord's "faithful and wise servant" finished his work and left with us his message. His last words to the church, as set forth in his Will and Testament, show how essential it is for every one who would enter the kingdom to continue loyal, and faithfully develop the fruits and graces of the spirit. He said, "I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit, in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly-kindness, to godliness, to purity. I remind you that all these things are necessary for us—necessary that we may attain the promised kingdom; and that the Apostle has assured us that if we do these things we shall never fail, but that 'so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.'"

THE HOLY CITY

[Paragraph 10 of this article was a reprint of article entitled "The Heavenly Jerusalem" published in issue of June 1, 1905. The remainder was a reprint of article entitled "In the Paradise of God" published in issue of June 15, 1901. Please see the articles named.]

"UNTO US A SON IS GIVEN"

[This article was a reprint of that entitled "Immanuel and his Dominion" published in issue of December 15, 1905, which please see.]

CONVENTION AT PITTSBURGH

THE WATCH TOWER BIBLE AND TRACT SOCIETY is arranging for a convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the convention. The Saturday sessions will be held in CARNEGIE HALL in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

EXAMINATION OF ANSWERS TO V. D. M. QUESTIONS

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the election of any to represent your class as either elders or deacons could be done on the same condition as that of the New York Congregation—subject to a successful examination of the answers to the questions.

MEMOIRS OF PASTOR RUSSELL

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number of his sermons. Further announcement will be made in due time.